

THE
MISSIONARY HERALD.

VOL. XLVIII.

OCTOBER, 1852.

No. 10.

American Board of Commissioners for Foreign Missions.

FORTY-THIRD ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its Forty-third Annual Meeting in the First Presbyterian Church, Troy, New York, commencing on Tuesday, September 7th, and closing on Friday the 10th.

CORPORATE MEMBERS PRESENT.

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Organization.

The President of the Board, Hon. Theodore Frelinghuysen, took the chair. The divine blessing was implored by Dr. Nott. Rev. O. P. Hoyt, District Secretary for Michigan and Northern Indiana, was chosen Assistant Recording Secretary. Letters from Chief Justice Hornblower, Dr. Yale, Dr. Thomas DeWitt, Dr. Wisner, Dr. Nelson, Dr. Stowe, Hon. Daniel Haines, Dr. William Adams, John Kingsbury, Esq., expressing their regret at being deprived of the pleasure of attending the meeting, were communicated to the Board.

The usual committee of arrangements was appointed, consisting of Dr. Beman, Rev. T. P. Field, Dr. Todd, Dr. Pomroy, Dr. McLane, Rev. H. B. Hooker and Dr. Cannon.

Chancellor Walworth, Dr. Silas Aiken, Dr. Ferris, Hon. Seth Terry, Hon. S. H. Walley, Rev. A. B. Lambert and Rev. J. H. Pettingell, were appointed a business committee.

Treasurer's Report.

The Treasurer submitted his annual report, together with the certificates of the auditors, which was referred to a committee consisting of S. H. Perkins, Esq., L. A. Smith, M. D., Hon. H. W. Taylor, Hon. Charles Noble, Charles Mills, Esq., Benjamin Rathbon, Esq. and N. O. Kellogg, Esq. This committee subsequently made a report, from which the following extracts are taken.

The accounts as presented were correct, both as to receipts and expenditures, according to the books kept by the Treasurer, and settled from month to month by the Prudential Committee, and as finally examined and certified by the auditors. There has been no change in the permanent funds of the Board since the last Report; and none is thought expedient. They are believed to be securely and judiciously invested.

In examining the books and accounts, the committee were impressed with the perfect system of accuracy and accountability, pervading the financial concerns of the Board. The accounts of the Treasurer are examined every month by the Prudential Committee, through a sub-committee of their own body, carefully compared with the vouchers, and tested by trial balances. Every contributor to the work of missions through this Board, therefore, has the fullest assurance, that not a fraction of his contribution can escape from its proper channel, without being immediately discovered and turned back.

Your committee congratulate the Board on its freedom from debt, but warn the members against relaxing effort. Not less than three hundred thousand dollars are required properly to cultivate the fields already occupied, and take possession of those ripe for the harvest. That sum is far

short of the ability of the churches. Withholding it cannot enrich them; but must tend to poverty, as Scripture and experience both teach.

Report of the Prudential Committee.

The different portions of the Annual Report were referred to committees for examination, as usual, a brief abstract of its contents having first been read by the Secretaries. These committees were as follows:—On the Home Department, Dr. Labaree, Levi Cutter, Esq., Ambrose White, Esq., R. D. Muzzy, M. D., General Williams, Dr. Blagden and Walter S. Griffith, Esq.; on the African missions, Dr. Humphrey, Dr. Barstow, Dr. Ellingwood, Dr. Hatfield, William H. Brown, Esq., Rev. S. B. Canfield and Rev. M. S. Goodale; on the Greek and Jewish missions, Chief Justice Williams, Dr. Child, Dr. Walker, Hon. John A. Rockwell, W. W. Chester, Esq., Dr. Campbell and Dr. Sturtevant; on the Armenian mission, Dr. Porter, Dr. Cooley, Dr. Condit, Dr. White, Charles M. Lee, Esq., Rev. J. C. Holbrook and William W. Stone, Esq.; on the missions to Syria and Assyria, Rev. C. Eddy, Rev. D. G. Sprague, Rev. D. L. Ogden, Harvey Ely, Esq., Rev. H. D. Kitchel, Rev. L. Sabin and Rev. James A. Smith; on the Nestorian mission, Dr. Hawes, Dr. D. H. Allen, Rev. Joab Brace, Hon. S. Williston, Rev. J. S. Gallagher, Prof. R. D. Hitchcock and Thomas A. Clark, Esq.; on the Mahatta missions, Dr. Dickinson, Dr. Bouton, Dr. Badger, Dr. Stearns, Simeon Benjamin, Esq., Rev. N. Beach and E. Cramer, Esq.; on the Madras and Madura missions, Dr. Dwight, Prof. Warner, Dr. Cooke, J. H. Dulles, Esq., Rev. J. N. Lewis and Thos. Smith, Esq.; on the Ceylon mission, Dr. Goodrich, Dr. Gilbert, Ebenezer Alden, M. D., Rev. Joseph M. Ogden, Hon. W. L. F. Warren, Rev. Henry Darling and Rev. George Richards; on the Borneo and China missions, Dr. Ferris, Rev. E. Cheever, Dr. Brainerd, Dr. Wells, Rev. E. Russell, Rev. J. H. Noble and Rev. B. C. Magie; on the Sandwich Islands, Dr. Parker, Dr. Todd, Dr. S. Taylor, Dr. G. A. Calhoun, J. D. Johnson, Esq., Rev. A. L. Chapin and Rev. I. T. Otis; on the missions to the Oregon Indians, Choctaws, Cherokees and Dakotas, Dr. Magie, Dr. Squier, Dr. Eddy, John Hotchkin, Esq., J. M. Paul, M. D., Rev. H. P. Arms and Rev. John Woodbridge; on the Ojibwas, Senecas, Tuscaroras and Abenquis, Dr. Patton, Rev. Thomas Shepard, Rev. O. L. Kirtland, J. C. Proctor, Esq., Rev. George S. Boardman, Joseph W. Duryee, Esq. and Dr. R. G. Vermilye.

These committees subsequently made their reports, recommending that the several parts of the Annual Report referred to them be approved and adopted; which was accordingly done. The committee on the Home Department also say:

One item in this Report deserves particular attention. It appears that nearly six thousand dollars have been contributed to the funds of the Board, during the year, by the children and youth in our congregations. This must be regarded as a favorable omen. If our children are furnished with suitable information on the subject of missions, and are taught early to contribute to the cause on right principles, the enterprise has a basis of support that will not be liable to fail. And if six thousand dollars have been received from that source during the last year, by a more general and systematic organization could not that amount be augmented a hundred fold in the year to come?

When we learn that Roman Catholic governors and Mohammedan princes are furnishing pecuniary aid to this good work, we would earnestly inquire whether the time has not come when the claims of foreign missions should be presented to all the members of our congregations, and each should be respectfully requested to do something for the enlightenment and salvation of the heathen.

The committee on the African missions "express their devout gratitude to God that so much is being done for the suppression of the slave trade, and that gradually the missionaries are gaining access to a highly interesting population in the interior." The labors of these brethren they regard as "very hopeful."

The committee on the Greek and Jewish missions make use of the following language.

We regret exceedingly to learn that our beloved missionary at Athens has been again interrupted in his labors. Had it been in Borneo or Madagascar, we should not have been surprised. But that Greece, the land so celebrated in ancient days for its literature and refinement, the land of poets and orators, the land of Homer and Plato and Socrates,—that Greece, so long under the iron yoke of Turkish despotism, in whose struggles for liberty America so deeply sympathized, and so recently emancipated from oppression,—that Greece should so soon become the oppressor, is a subject of deep regret. After long continued attempts to excite public prejudice against the preacher of righteousness, the enemies of Mr. King at last have brought the cause before the legal tribunal. This creates little surprise. But that an American missionary should by that court be condemned for preaching the gospel in his own house, is one of those events which we should hardly have anticipated in this enlightened period of the world, and in such a nation as Greece. Almost two thousand years ago, when Paul came among them, and stood and preached the gospel on Mars Hill, they took him to the Areopagus to hear what the babbler would say; and though they regarded not his words, they suffered him to depart in peace. But now,

in this enlightened age, a successor of Paul, preaching the same gospel, is sentenced to imprisonment and banishment.

We are glad to learn that our government are investigating the case; and we have no doubt that all will be done, which can properly be done by their instrumentality. But we must look to a higher Power to vindicate his own cause in his own way and time; and we think the violence offered to Mr. King is evidence that he has made a sensible impression upon the public mind; and the opinions of learned men of that nation, publicly given in opposition to the sentence pronounced, will excite more attention to Mr. King and his cause, and more inquiry into the subject of his teaching, than would have resulted from long continued labors in his own house. We can assure Mr. King that he has the sympathy and prayers of the Christian community.

When we look at that part of the Report which relates to the mission to the Jews, we follow the missionary with pleasure through the country of the noble Bereans, who searched the Scriptures daily in former times, to that land from which the cry came to the Apostle Paul, "Come over and help us;" and although we cannot say that the time has arrived when the Jews will receive Jesus as the Messiah, we rejoice that the time has arrived when this Board feel it their duty to attempt to enlighten them by means of their missionaries. And we see from their Report that some disposition is exhibited among the sons of Abraham to inquire of the missionary. And though the Rabbies may throw obstacles in the way; though they may for a time cause the children to be kept from the schools, and forbid the people from attending the teachings of the missionary, they dare not openly persecute.

And it is a most remarkable fact, in the history of missions and the dealings of Providence with them, that Protestant communities are now protected under the Mohammedan government, and our missionary now travels safely under the firman of the Sultan; while a nation, professedly Christian, lately escaped from the rigor of Turkish rule, are now persecuting the American missionary. But we think there is no reason for discouragement with regard to either of these missions. We cannot doubt that the Lord will bring light out of this darkness, and overrule all for his glory.

The report of the committee on the mission to the Armenians is as follows:

The continued progress of the gospel among the Armenians calls for the warmest gratitude of the Board, and justifies the hope of its general spread among them at no distant day, and of the establishment through them of vital Christianity in the interesting country, where by the labors of Paul the gospel so gloriously triumphed more than eighteen centuries ago. Facts ascertained by our missionaries there, and spread out in this Report, show decisively

that in nearly or quite one hundred and fifty cities and villages, scattered over the Turkish empire from one side to the other, a spirit of inquiry is spreading among the Armenians on the great subjects of salvation, which, while it animates hope, calls for direction; so that unless other missionaries in considerable numbers are soon sent into the field, scepticism and infidelity may be expected to take the place of the dead forms and corrupting superstitions under which the nation has slumbered. It is encouraging to find that a considerable number of educated and devoted native preachers and teachers are already acting as efficient helpers to the mission; and, from the state of the seminaries attached to it, the number may be expected to be soon increased; but present exigencies loudly call for immediate reinforcements from this Board.

The committee on the missions to Syria and Assyria made the following report.

All the considerations which gave interest and importance to these missions at the last anniversary, have been increased during the year that has elapsed. Though under the frown of Jehovah the country, once most fertile and populous, now to a great extent lies desolate; and though its cities, once most magnificent and splendid, are now only magnificent ruins; the manifestations of the divine Spirit's work on the minds of men show obviously, that the set time of God's returning favor is drawing nigh. In answer to the pressing calls for laborers, urged at the last anniversary, two missionaries only with their wives, one to each of the missions, have been sent during the year. The protection and favor afforded to them, through all their long and perilous journeys to their fields of labor at Mosul and at Aleppo, demand our thanks to the God of missions. The power of the Spirit has attended the preaching and teaching of the missionaries; so that souls have been converted to Christ, and a few persons have been added to the churches.

The death of Miss Whittlesey, the female teacher at Beirût, is deeply felt by the Syrian mission. For the relief of those members of the mission, on whom an undue amount of labor is devolved by that event, as well as for the general interests of the cause, the vacancy should be filled as soon as it can be done. The committee think it important to reiterate the opinion, expressed the last year, that more laborers should be sent into these inviting fields without any unnecessary delay.

The committee on the Nestorian mission say:

In its missionaries and helpers, in the number and character of its converts, in the efficiency and success of its common schools and higher seminaries of learning, in the toleration and protection recently secured to it by the Persian and British governments, in the widening and brightening

fields of usefulness opening around it, and, especially, in the repeated and signal effusions of the Holy Spirit, with which it has been blessed, this mission has been highly favored of God; and it is commended to the continued confidence and prayers of the friends of the Board.

The report of the committee on the Mahratta missions has the following language.

The laborers at the several stations are prosecuting their work, in its various departments, with energy and good results. The station at Bombay is manifestly one of peculiar importance. This city is the capital of Western India. It has a population of half a million, and is a great centre of trade and influence. Among its people are large numbers from Christian lands. These circumstances render a strong Christian influence vastly desirable, and, at the same time, afford facilities for it. And we are happy to see that the missionaries are alive to the responsibilities of their position. They have several regular preaching places in the city, have prosperous educational operations, are fast perfecting a translation of the Scriptures in the Mahratta tongue, are efficiently concerned in Bible, tract and other benevolent organizations, and are using the press with great power for diffusing a knowledge of divine truth, not only in the city, but through extensive districts of the surrounding country. And we may confidently hope that, with the blessing of God, these various agencies will in due time bring out great and precious results.

The report on the Madras and Madura missions, after making a brief reference to the death of Mrs. Winslow and to the impaired health of others, glances at the labors of the brethren at Madras. The English residents in that city, it says, gave \$1,100 last year towards the support of the schools, "a substantial proof of the estimation in which they are held." "The press," the committee think, "needs additional means to ensure its highest success." In speaking of the union of medical practice with the preaching of the gospel, they say, "It is pleasant to observe what a religious influence is thrown over these gathering places of the patients." The call for more laborers is considered reasonable; and the committee pray that "the earnest request" of their brethren "may find a response in many a young heart."

Passing to the Madura mission, the report speaks of the plan "of gathering congregations among the natives" as "of high value." "The influence of this system, in various ways and forms, in diffusing the principles of a right faith and a better life among the heathen, cannot be estimated." In conclusion the committee say: "It will be seen by those who examine this mission, that it has advanced to a state in which

much effort is demanded. Its area is larger than the State of Massachusetts; and it has a population of 1,500,000. More labor is needed than can be performed by the present number of missionaries and assistants; and the committee do not see how Christians in this land can fail to seek for this mission a speedy supply. We do not wonder at the earnest and loud call for help. Encouragement, surely, cannot be wanting, while the field is seen to be wide open, and ready for the harvest. We earnestly hope that the men may be found, who will respond to this pressing and affectionate call of our brethren. We have no fear for the means to sustain them."

The subjoined report was presented by the committee on the Ceylon mission.

We have read with great satisfaction the statements submitted to us regarding the condition and prospects of this mission, and the smiles of Providence on its devoted laborers. The arrival of two new missionaries upon the field, the acquisition of a house of worship from the papists, the additions to the number of communicants, the contributions to religious objects, the continued and spreading influence of the seminary and boarding school, the unusual encouragement to preach among the villages and from house to house, the renewal of interest in the cause of temperance, all call for devout gratitude to God, and for fresh ardor and interest in the promotion of his cause.

Your committee have noticed with especial satisfaction the labors of Dr. Green, aided by his young associate, in maintaining the dispensary, imparting valuable instruction to the medical class, and preparing a Tamil nomenclature for anatomy, physiology and hygiene. The missionary has his Master's example for making the healing of the body conducive to the cure of the soul. It is also a signal token for good that young men, educated in the mission schools, and fast becoming influential and valued members of society, are helping to create a public sentiment favorable to Christian institutions.

Among a people who are so much advanced in knowledge and the arts, there are peculiar difficulties to be encountered, which are not found in savage nations. In breaking down a system of false philosophy, which has been compacted by the skill of ages, and has become embedded in all the associations and feelings of a great people, the progress of the gospel must necessarily be slow. Your committee, however, rejoice in the belief, that every year is adding greatly, though often indirectly, to the power of Christianity in the Island of Ceylon. Its progress is not to be estimated merely by the number of converts added to the churches. There is constantly going on an undermining process, which must at length bring down that vast system of false religion, that has so long been the source of misery and crime to the Tamil race. This

process was perhaps never more rapid than at the present time. The missionaries of the Board enjoy the favor and protection of the local government of the island; their schools are prosperous; their press is active; their labors in preaching the gospel, both publicly and from house to house, have been vigorous and persevering during the past year; and your committee rejoice in the opportunity afforded them of thus bringing before the Board the testimony contained in the Report of the Prudential Committee to the fidelity and wisdom, which are manifested in the conduct of the Ceylon mission.

The committee on the Borneo and China missions reported,

That the Board fully share with the Prudential Committee in regretting that, the Lord not being pleased to incline the hearts of any of his young servants in the Reformed Dutch Church to enter the missionary field in the Island of Borneo, that mission has been suspended for the present. We cannot, however, but cherish the hope that a field, providentially thrown under Christian influence, and made the shrine of so many sacrifices of labor and prayer in past years, will receive the instant and earnest attention of the large, wealthy and well manned denomination which has heretofore occupied it. Should this denomination utterly fail in its efforts to obtain men, it will be proper to inquire whether they will not desire the mission to fall under the ordinary administration of this Board.

In respect to the Chinese missions as a whole, the plans of the Prudential Committee seem to have been wisely laid, and vigorously prosecuted. An empire embracing about one-half of the pagan world, and to be reached through one language, challenges the deepest interest of the church. Hitherto the laborers have gone forth weeping, waiting in faith and patience the sheaves of harvest. It seems that hitherto they have waited almost in vain. But the Report furnishes tokens, that the long night which has brooded over the teeming millions of this great and mysterious empire is far spent, and the day is at hand.

Not only is the missionary in the field; not only is the Christian press at work; but the activity of Protestant influence and Anglo-Saxon energy and progress are brought into direct contact with the Chinese mind on our own shores. In all the past, Christianity has invaded the paganism of Eastern Asia, across the deserts of Persia, or by the circuit of Africa. Now we realize the great vision of Columbus, and reach the Indies by the West. The barriers of ages are broken; and the heart of China is now open to the direct influence of Protestant America. Over these broken barriers the Chinese are rushing by thousands to our land. No nation can be at the same time migratory and insulated. Hence we would suggest to the Prudential Committee whether we may not act, through Chinese immigrants to Califor-

nia, most efficiently on China itself. We need scarcely add, that every demand for men and means to occupy this broad, open field should meet the hearty response of our churches.

The committee appointed to report on the Sandwich Islands mission adopt the following language.

The paper put into the hands of your committee is succinctly and carefully drawn up; and, by the arrangement of its parts, the clearness of its statements, and its tabular views, it affords an intelligible and comprehensive survey of the present state and prospects of these islands, as compared with their past history. Your committee are impressed with two ideas of great consequence, as connected with this mission.

1. The American Board, and the whole church of Christ, are under peculiar obligations of gratitude to God for directing our attention to the Sandwich Islands, as a field of missionary labor, at so early a period in the history of our operations. The limited number of their population, and their insular position, have given to this field advantages for an experiment of the highest consequence to the missionary cause. Our missions among a people in contiguity with great continental masses exercise an influence that is undefined in its outline, and liable to be constantly diluted by the influx of surrounding pollution. The insular position of the people of the Sandwich Islands has allowed the influence of the gospel to reach, within a brief period, the utmost verge of population. To this circumstance, and the providential early destruction of idolatry in the Sandwich Islands, are we indebted, under God, for the complete christianization of that people. The proportion of church members, about one fourth of the whole population, and the favor of the government, afford the most encouraging prospects. Such a triumph of the gospel over an entire nation, that had been sunk to such a point of degradation, and all in so brief a period of time, is adapted to inspire the whole church with hope in the great work of evangelizing the heathen world.

2. Another point to which your committee would solicit particular attention, is the importance of completing the work so happily begun. It is cheering to observe the progress of the people in civilization. This civilization, possessing, as it does, an eminently Christian type, furnishes a beautiful and almost exact measure of spiritual progress. The government, founded at length on the basis of a true Christian liberty, is laying a broad foundation for the encouragement of industry in securing titles to landed property, and is summoning the whole people to a higher position by the support of schools. The moneys expended annually, by the government and the voluntary contributions of the church, for promoting directly and indirectly the ends of

our mission, namely, the elevation of the whole people, are five or six times as much as all that is expended by the Board on their behalf.

Yet, considering the importance of the position of the Sandwich Islands, and the difficulties with which they are still obliged to contend, your committee believe that no expenditure ought to be withheld that can be used as a profitable outlay. The Sandwich Islands are destined to grow in consequence, on account of their midway position, and their suitability for a commercial depot between our own country and China and Australia. Indeed, every thing that is done to render our work complete there, will exert a vast influence upon the multitudes of all nations, that are destined to stop there for repose and refreshment, as at a world's hotel, on the great highway of the Pacific.

The work remaining to be done is still arduous. True, idolatry as a system of religion is extinct; Romanism, with its lying wonders, is feeble. But the coarse propensities which were engendered in the race by a debasing idolatry, still exist; and paganism, Christianized lies couched there, like a beast of prey, to seize upon the feeble church, whenever she may be most exposed to a successful attack.

While it becomes the Board, therefore, to rejoice in what has been done, to thank God and take courage, and to spare no expense of men and money for the completion of the work, it ought not to be forgotten that the danger is not passed. There is danger that the church may stop to rejoice in the first thorough rout of the enemy, instead of going calmly on, "faint yet pursuing," to complete her victory. There is danger that the great advantages gained may be made the theme of so much glorying, as to prevent that deep solicitude for divine influence which is indispensable to every step of progress. While, therefore, your committee would express a cordial approbation of the paper referred to them, and recommend its publication as a part of the report of the Prudential Committee, they would earnestly commend the Sandwich Islands mission to the prayers of Christians, that the Holy Spirit may be poured out abundantly upon that people; that they may become an eminent example of what the power of the gospel and the grace of God can do, in the speedy conversion and sanctification of a debased heathen population.

The committee on the Oregon Indians, Choctaws, Cherokees and Dakotas, submitted a report, which was as follows:

The paper submitted to us, in connection with what we have seen and heard here, indicates that there is yet much hope for the red man. We can hardly suppose that God would have so smiled upon our efforts to bless these broken and shattered tribes, if it had been his purpose to leave them utterly to melt away and perish. Though

no extensive religious revival has occurred among the Choctaws and Cherokees during the past year, every thing denotes progress in the right direction. Your committee are much gratified by the evidence afforded, that these people are rising rapidly in civilization and intelligence. So desirous are they to secure a good education for their children, that they spare no efforts to have schools established at every suitable place within their bounds. If we judge from the constantly increasing quantities of wheat and corn produced among them, and the cloth they manufacture, we may hope that indolence will soon cease to be the reproach of the Indian. And as it respects the prevalence of temperance, were it not for the counteracting influences of unprincipled white men in the neighborhood, it would seem to be complete. These blessings have all followed in the train of the gospel, and are, therefore, matters of devout thanksgiving to God.

The great want of these people is more ministers of Christ and more teachers of schools. The Macedonian cry, "Come over and help us," was scarcely more solemn and tender when presented in vision to the Apostle, than are their reiterated petitions for a fuller supply of men to preach the gospel among them and educate their children. But we feel sad to learn that so few appear willing to enter this field, already white to the harvest. Your committee deem it proper to ask whether the time has not come for the missionaries there to begin to look for a home supply. It appears to us that there are talents among the natives themselves, and piety too, which may be called out to make up, at least in part, our lack of service in this interesting field.

The committee on the Ojibwas, Senecas, Tuscaroras and Abenakis say:

The committee would express their great satisfaction in the remarkably powerful revival experienced among the Tuscaroras. They feel confident that this one revival of religion will settle the future history of this interesting tribe, securing, in all probability, their perpetuity as a people. The committee would call particular attention to the practical wisdom of these children of the forest, in passing and carrying out a law, similar to the "Maine liquor law." To them belongs the honor of being first in this "more excellent way." Here the star arose in the west.

The committee notice that in some of the tribes the encouragement has been so very small, as to raise the question whether the mission should any longer be continued. They would recommend that the Prudential Committee persevere in their efforts, and fully sustain the missionaries in their work; for who can tell but that the Lord, after having proved our faith, will abundantly pour out his Spirit, and save the people!

Results of a Statistical History of Benevolent Contributions.

By direction of the Prudential Committee, Dr. Anderson read to the Board the following special report.

One of the printed documents to be submitted to the Board is a "Statistical History of Benevolent Contributions in the past sixteen years." The immediate occasion of preparing this was, to ascertain why the receipts of the Board have increased no faster during the last ten or twelve years, and what is the prospect in future. This being the object, it was of course necessary to restrict the inquiry to those religious denominations, with which the Board has some immediate connection. The statistical tables are twenty-nine in number, and, though prepared amid numerous cares and interruptions, are believed to be substantially correct. Copies have been distributed among the Members; and those who shall give attention to the series of tables, will probably yield their assent to the following results.

1. We divide the receipts of the American Board from 1812 to 1851 into ten periods, of four years each.* There is then found to have been an advance in every period save one, and that was the ninth. That is to say, there was a decline in the receipts of only one period; and there would not have been in that period had it not been for the extraordinary amount of the receipts in 1842, a year belonging to the eighth period. Comparing the experience of the Board with that of the London Missionary Society and of the Church Missionary Society, two of the leading missionary institutions of Great Britain,† we find, though their receipts were considerably larger than ours, that the experience of the Board was more favorable than theirs. The receipts of the London Missionary Society experienced a decline in both of the last two periods of four years, and those of the Church Missionary Society in the last three periods. What the cause of this decline was, has not been investigated, but such was the fact. It is pleasing to be able to add, that the two last years show a rise in the receipts of both those admirable institutions.

2. It is necessary to take several Societies into account in reckoning what have been the proper receipts for foreign missions; not only the American Board and the General Assembly's Board of Foreign Missions, but the American Bible Society, the American Tract Society, the American Protestant Society, the Foreign Evangelical Society, the American and Foreign Christian Union, and the American Missionary Association. The investigation, in respect to most of these societies, is complete only for the last sixteen years, from 1836 to 1851 inclusive; which are divided into four periods of four years each. The grants and payments of

* Table i. p. 5. † Tables xxviii. and xxix. p. 19.

the Bible and Tract societies for foreign missions, are reckoned of course as donations. Now it appears in this view, that the receipts for foreign missions of the first period* were \$1,204,000, (omitting fractions;) of the second \$1,464,000; of the third \$1,435,000, (there being a small decrease;) and of the fourth \$1,763,000. Here is an advance, in sixteen years, of pecuniary contributions for foreign missions, of \$559,000.†

The fact to be especially noted here, is the wonderful stability of the missionary work, and the regularity of its growth. It should also be observed, that the growth has been very gradual, averaging only about \$35,000 a year. One reason for this slow growth may appear as we proceed; but this is the true measure of the growth of the instrumentalities in the work of foreign missions, as carried on by Congregationalists and Presbyterians, through all their organizations; including all they do, and more than all they do, for giving the Bible and religious books and tracts to the papal and heathen world.

3. In four periods out of ten in the Expenditures of the American Board, there was some degree of excess in the expenditure over the receipts; amounting, in forty years, to about \$46,000.‡ That account is happily balanced the present year. It also appears,|| that the average annual increase in the cost and expenditure for the missions, during these forty years, has been about \$7,000; in the last sixteen years, it was less than five thousand. Now the tables show, that a uniform increase every year is not to be expected. Every society, every good cause, has and will have its fluctuations. In thirteen of the forty-two years,§ the receipts of the Board were less each year than they were in the year preceding; and the experience of most other societies is similar. It is, therefore, necessary for us to aim at an advance, in the years when an advance is possible, of not less than ten thousand dollars, in order actually to maintain our rate of progress. Yet even such a progress would not admit of our adding as many as ten missionaries, annually, to the number in the field. And should we have that number of missionaries to send, and should we send them, it would be done at the cost of some reduction in our schools, and other auxiliary agencies. Such, at least, is the result of mere theoretical reasoning, which many regard as sufficient to govern the proceedings of missionary societies. But experience has thrown new light on this subject. It is now known that there is no real danger of missionary bankruptcy resulting from sending forth well qualified missionaries, who can show reason in their own personal qualities, providential situations, and religious experience, why they ought to go. The missionary work is eminently the Lord's work, based on a special

command, a special promise, and a special providence; and it is safe for all to go, whom he calls by his grace and providence to the work; and of course it is safe to send them. It would be safer, in a financial point of view, to send out a score of such men, than to withhold one from fear of the lack of means. The Board tried the policy of withholding men for that reason in the year 1837,—that memorable year of ruin in the commercial world,—and has not yet recovered from the paralyzing influence of it on the colleges, theological seminaries and churches. In fact, the only sure way to get the money is, in child-like faith on God, to send forth the men who are called of God to this work. It would seem to be something like a law of the missionary enterprise, that every good missionary shall virtually secure his own support, by the reacting influence of his self-consecration and labors upon the Christian community from which he goes forth. Thus it has been. Every missionary has in fact been supported. Certainly no one from the United States has ever yet been compelled to retire from the field for want of a living. But though missionaries may be expected to have the means of living, if judiciously selected and sent forth, still it is true that their number cannot be increased without a corresponding increase of funds for their support. There is equal truth in both propositions;—we must send the men, in order to procure the funds; and there must be the funds, to enable the missionaries to keep the field.

4. Besides nearly four millions of dollars contributed to the American Board during the last sixteen years, there was contributed, in that time,* more than a million of dollars to the General Assembly's Board of Foreign Missions and the American Missionary Association. As this came from churches, most of which, previous to the year 1837, operated through the American Board, a reason is seen why the average annual increase in the receipts of the Board was diminished at the rate of some two thousand dollars. For the actual falling off amounted to no more than a diminution to that extent, in the rate of increase. Supposing this to be one of the principal causes, it ought then to appear that the rate of increase has been better sustained in New England, than it has been elsewhere. And this fact is apparent in the tables.† The increase of donations from New England has been nearly, if not quite, in the ratio of the increased expenditure.

5. Farther light is thrown on the subject, when we look at the progress of the home missionary enterprise, during this period.‡ It has been already stated, as a result of these investigations, that the foreign missionary enterprise, in its larger view, has had but a slow increase during the past sixteen years, the average annual rate, within the range of

* Table xiv. p. 13. † Table xxvii. p. 18.
‡ Table iii. p. 7. § Table ii. p. 6.
|| Table i. p. 5.

* Table xiii. p. 13. † Table vi. pp. 8-10.
‡ Tables xxv. and xxvi. p. 17.

our present inquiries, not having exceeded \$35,000. But when we embrace home missions in our view, we see that the *spirit of missions*, the benevolent spirit common to both great branches of the enterprise, has had a somewhat more rapid growth. The general summary view, in the table entitled "Growth of Foreign and Home Missions,"* shows that in the first period, from 1836 to 1839, the receipts of the foreign and home missions were of almost identically the same amount, the respective sums being \$1,204,000 and \$1,187,000. But in the last period, from 1848 to 1851, the receipts for home missions exceeded those for foreign missions by \$385,000. The sums were \$1,763,000, and \$2,131,000. The increase of the one had been \$559,000, while that of the other was \$944,000. An important item of this increase was in the colportage of the Tract Society,† which has risen rapidly in favor with the community, the Society having been enabled to expend nearly \$450,000 upon it during the ten years past. It is a curious fact, that the *average receipts* of foreign and home missions, for each period of the sixteen past years, is the same within \$3,000.‡ This fact is accounted for by foreign missions having gained considerably on home missions in the second period. It may be interesting to add, that the whole amount of contributions for *foreign* missions, in sixteen years, was \$5,868,000, and for *home* missions it was \$5,882,000.

6. We see in these Tables how unsatisfactory are the usual comparisons made between the receipts of Foreign and Home Missionary Societies. They are compared as if the receipts of each represented the whole action in the case. But foreign missionary societies do not receive all that is contributed by the Christian community for foreign missions; nor do home missionary societies receive all that is contributed for home missions. Both are directly aided through Bible and Tract Societies; and while all the funds of home missionary societies go for the support of preachers, it inevitably happens, for want of more division and subdivision in the work of foreign missions, that about one-third of the funds of foreign missionary societies are required for schools, the education of native preachers, and the printing of works not embraced in the objects of Bible and Tract Societies. In foreign missions, moreover, what is contributed by native churches towards the support of missionaries, is usually included in the published accounts of the foreign missionary societies, and goes to make up their amount. The course pursued by home missionary societies is deemed a proper one, and is necessarily different. Those generally furnish but a part of the support received by home missionary pastors, (whose relations correspond to those of 'native pastors' in foreign missions,) and what is paid towards

their support by the churches to which they minister, is not reckoned among the receipts of home missionary societies, and has no place in our Tables. Besides all this, not only is the work of supplying Bibles and religious books and tracts detached from home missions, (in their restricted, technical sense,) but also colportage, Sabbath schools, theological schools, and indeed every department of education; not to speak of missions in cities.

The only satisfactory comparison, therefore, to be made in the case,—the only one not delusive and injurious to both branches of the great cause,—is a comprehensive one, resembling the one adopted in the construction of these Tables. Such a comprehensive view presents the two in their intimate relations—a vast benevolent association of labors, the glory and blessing of our age.

7. The printed document before us* contains some curious and valuable facts derived from a series of printed annual reports of the Brookfield Auxiliary Foreign Missionary Society in Massachusetts. That Auxiliary contains sixteen churches, each having their own male and female missionary associations, and publishing in their reports, with few exceptions, every subscriber's name and the amount of every individual subscription. From these reports, tables have been made out for two periods of four years each,—from 1838 to 1841, and from 1847 to 1850. The most valuable result thus obtained is perhaps what may be called the *law of increase in the matter of benevolent subscriptions*. The results in the second period were as follows:

Subscriptions.	Number of Subscribers.	Subscriptions.	Number of Subscribers.
Under 10 cents, . . .	333	1 to 2 dollars, . . .	151
10 cents, . . .	315	2 dollars, . . .	491
12½ cents, . . .	448	2 to 3 dollars, . . .	50
12½ to 25 cents, . . .	173	3 dollars, . . .	250
25 cents, . . .	2,343	3 to 5 dollars, . . .	52
25 to 50 cents, . . .	133	5 dollars, . . .	233
50 cents, . . .	2,068	5 to 10 dollars, . . .	63
50 to 100 cents, . . .	177	10 dollars, . . .	113
1 dollar, . . .	1,624	Over 10 dollars, . . .	83

The results in the table for the first period, from 1838 to 1841, prepared ten years ago, will be found to correspond remarkably with those just stated as belonging to the second period.

The practical rule to be deduced from this is, that when we exhort the friends of missions to increase their subscriptions, we need not ask them to double, nor to add any certain percentage; but simply to *give more than they have done*. If the exhortation succeeds, and they are left to their own instincts and feelings, they will probably double their subscription, if they have given but twelve and a half, twenty-five or fifty cents, or one dollar, or five dollars. If they have subscribed two dollars, they may subscribe three, or go on to five. If ten, the advance will probably be to fifteen; if fifteen, to twenty or twenty-five; thence on to seventy-five or one hundred. Then the

* Table xxvii. p. 18.

† Table x. p. 12.

‡ Table xxvii. p. 18.

* Appendix, pp. 23, 54.

rule goes to two hundred, three hundred, five hundred, a thousand. And when the heart has become so much enlarged, you may expect the advance will be to fifteen hundred, two thousand, five thousand. All of which, as we believe, goes to show, that the great body of contributors do by no means calculate closely as to what they are able to give. A few do, but not the great body. It is chiefly a matter of feeling, convenience, habit, custom,—anything but real ability.

8. The facts embodied in this Statistical History, present to our view the MIGHTY CAUSE OF THE GOSPEL, advancing slowly it is true, but steadily and surely, from year to year, as if borne forward by invincible laws. Nor can we help seeing, that the two great branches of the enterprise, besides being most intimately united, do really stimulate and help each other, and that if either one be urged forward, the other will soon move onward by its side. Obviously it is time to give our foreign missions a vigorous setting forward, since they have now fallen somewhat into the rear. This, with God's blessing, will be easily effected, if the pastors of churches, taking courage from the *law of benevolent donations* just stated, shall simply urge their people, now while foreign missions, relieved from embarrassment, are moving steadily upon the track, to *add somewhat* to the little or much they gave the past year in aid of this blessed cause of our Lord and Savior Jesus Christ.

After the reading of this document, it was referred to Henry White, Esq., Rev. Joseph Steele, Dr. Linsley, Horace Holden, Esq., Rev. Isaac R. Worcester, Rev. Ornan Eastman and Rev. Charles H. Reed. This committee subsequently presented the subjoined report, which was adopted by the Board.

In considering this document your committee have looked at its object, the means by which it has been attempted to attain this object, and the results which are spread out before the Board in the report. The object, as defined in the document, is to ascertain why the receipts of the Board have increased no faster during the last ten or twelve years, and what is the prospect in future. This object needs only to be stated to make its importance and practical bearings felt and acknowledged.

In prosecuting these inquiries, a statistical history of the benevolent contributions of those religious denominations, with which this Board has some immediate connection, has been prepared. This work your committee regard as timely and important. The contributions of these benevolent societies are sufficiently comprehensive, both in extent of territory and of time, to be made legitimately the basis of the calculations of the science of statistics,—that wonderful science of these latter days, which, out of facts the most uncertain and

variable, deduces principles and conclusions the most certain and unchanging. It is important to be in possession of all the light which such investigations afford; and the present position of the Board, as free from debt and yet not advancing in its receipts at the rate at which it once did, renders the investigation timely.

These inquiries, so important and timely, necessarily involve a comparison of the receipts of different departments of the great missionary work; and, indeed, thinking minds will be unavoidably led by such statistics to such comparisons. The printed document accompanying the report does not profess to have attained entire accuracy, but offers itself as containing suggestions of some of the principles which should guide in such comparisons. Your committee, in the short time allotted to them, are not prepared to say that improvements may not be made in the arrangement which the printed document makes of the various societies, under the two great heads of the foreign missionary work and home missionary work. That for the purposes of a true comparison, some such comprehensive classification, as is there attempted, should be made, seems to the committee obvious. Neither are the committee, on the other hand, prepared to say that the classification made is not correct. There are some societies, such as the education society, in regard to the proper position of which, whether as wholly a home work, or in part a preparation for foreign work, minds may be expected to differ; and in regard to which, if a classification of their receipts is attempted, there would be great difficulty in finding the proper rule for such a division. If the results of this attempt should make a further prosecution of these inquiries desirable, the principles which should guide in such a classification, could be carefully reviewed, and more fully stated.

Your committee have been greatly interested in the results of these inquiries, as drawn out at length in the report referred to them. It is delightful and encouraging to find as a sure conclusion, drawn from unquestionable data, that the mighty cause of the gospel is advancing steadily and surely. Your committee are confident that the two great branches of the gospel work, at home and abroad, are so intimately blended, that the progress of the one is sure in the end to secure also that of the other. Fluctuations in progress have been experienced, and are to be expected; yet these fluctuations should not discourage us. The statistics presented show that the great cause is onward. The contributions to the different American societies, here brought to view, were about \$1,500,000 more during the four years ending in 1851, than they were during four years ending in 1839. This is an increase of about sixty-three per cent upon the receipts of the former period, or in twelve years. At this rate of increase the contributions of our churches to benevolent objects will double in less than

twenty years. With reference to the single period of four years in which there was a decline in the receipts of this Board, the statistics make it very obvious, that there was not a decline on the whole in the benevolent efforts of the churches. During that period the receipts of the American Bible Society, of the American Tract Society, and of the American Home Missionary Society, increased greatly; these three societies together having received in that time about \$271,000 more than during the previous four years. Benevolent contributions were then increasing; and it is believed that Christians were not coming to love the cause of foreign missions less, but, for many reasons, were coming to feel a deeper interest in various efforts for the good of our own land.

But while God permits us, for the strengthening of our faith, to see at intervals, as it were, that the movement of his chariot wheels is onward, yet your committee would not forget that such cheering views, vouchsafed for our refreshment, are not to be made indispensable to our efforts, or the measure of them. We have been led, during this meeting of the Board, to dwell much on the leading rule and motive for our missionary labors. We are to walk in this work by faith, and not by sight. In the language of the report under consideration, it is the Lord's work, based on a special command, a special promise, a special providence. We must labor, therefore, each in his lot, and with the abilities of which he has made us the stewards.

And in connection with this thought, your committee would call attention to the result of Christian experience alluded to in the report, as throwing light upon and modifying the results of our theoretical reasoning; namely, that there is no real danger of embarrassment resulting from sending forth well qualified missionaries, who can show reason in their own personal qualities, providential situations, and religious experience, why they ought to go. It is safe for them to go; it is safe to send them. Still it remains true, as the report suggests, that the number of such missionaries cannot be increased, without a corresponding increase of funds for their support.

The statements of these statistical tables show us that the foreign missionary work is not advancing as rapidly as it should. It is timely then to urge, as the report does, that we should now give to our foreign missions a vigorous setting forward. And while the curious and interesting statistics of the Brookfield auxiliary, so minutely detailed in the report, give us some light as to the manner in which the call upon the churches can best be made, there can be no doubt that it is highly important and necessary, that all the members of our churches should now be urged to add to that which they have heretofore been accustomed to give, that this department of the Lord's work may not suffer.

The Grand Motive to Missionary Effort.

Dr. Pomroy submitted another special report, at the request of the Prudential Committee, which is as follows:

In discussing the topic here announced, it may be of service to glance a moment at the two widely different aspects of the missionary movement now in progress. On the one hand the unevangelized world, with few exceptions, is open to inspection and effort; and commerce is everywhere providing the channels of communication. Efficient organizations have been formed, and a considerable number of laborers have been commissioned. The work has, in fact, made very encouraging progress. Looking back to the time when nothing was done, the annual receipts seem large; though compared with the ability of the churches, they are, in truth, quite small. There is more prayer for the world's conversion than formerly. Some young men in our colleges and seminaries have consecrated themselves to the work; and some parents have given their "little ones" to Christ for the same object, and are praying him, with much entreaty, to accept the gift. The work, both at home and abroad, has assumed an aspect of importance in the eyes of worldly men. They speak well of it. Enemies no longer ridicule it; and scientific men are delighted with some of its incidental results. Idolaters themselves, in some instances, are alarmed, and predict the final triumph of Christianity. The cause is evidently advancing. This is the bright aspect.

Look now at the other side of the picture. A large number of churches, and not less than one-third, probably, of the members of all the churches co-operating with this Board, actually give nothing to this enterprise. Of those who give, some do it only from the impulse of special occasions; some to save appearances; others systematically and from principle; though their consciences are too often satisfied with donations so very small that, but for the account book, they might never know that they had done any thing. A few, mostly in straitened circumstances, really practice self-denial for Christ's sake. A still larger number occasionally deny themselves a little for the sake of so good a cause. But if the truth must be told, the great mass of professed Christians, in the matter of giving, have not yet entered the region of self-denial, nor seen the distant tops of its highest mountains. It is generally difficult to gather a congregation of Christians, even once a month, simply to pray—to lay the case of benighted millions before the Father of mercies. A sufficient motive seems to be wanting. Candidates for the foreign field are few, though the harvest is plenteous and the call urgent,—scarcely more than enough to fill the places of those who fall, or are laid aside by sickness. This is the darker view of the subject.

Now, for many years, efforts have been made to quicken the wheels of this enterprise, and not without some success, though they still drag heavily. These general facts have led to an inquiry into the nature of the considerations which have been urged, and the motives by which the Christian community have been actuated, in what they have done. It may be that undue reliance has been placed on motives of a secondary and subordinate character; and that the *grand motive* has not been made sufficiently prominent. On this point, the Prudential Committee beg leave to submit a few remarks, reviewing briefly, the reasons or motives by which the cause has been hitherto chiefly sustained.

At one period the *physical, social and temporal wretchedness of the heathen* were much dwelt upon, enlisted sympathy. When the facts in the case were for the most part new; when, for instance, the Christian world were first definitely informed, of the burning of widows in India; the destruction of infants in the Ganges; the crushing of human victims under the wheels of Juggernaut; the lingering agonies of devotees on beds of spikes; and many other forms of self-torture; the effect was prodigious. Thousands of Christian hearts were moved to pray, and felt that something must be done.

Now, considerations of this kind, though legitimate and for a time powerful, and never to be overlooked, by a law of our nature at length lose their influence, at least in a great degree. Familiarity with such scenes, whether by sight or hearing, benumbs the sensibilities; so that men dwell in the midst of fearful sights, and signs of wo, and death agonies, and every form of bodily suffering, comparatively unaffected. This class of motives have their place, and answer, no doubt, a wise and beneficent purpose; but no great movement for the benefit of mankind, can be permanently, or for a long time, sustained by them. To civilize a savage people is a great work; but it was probably never undertaken except under the influence of motives drawn from other worlds than this. In the work of missions all mere temporal considerations are subordinate, not primary.

Next in the order of things, perhaps, comes what may be termed the *power of pledges and resolutions*. Bodies of Christian men, in conferences, associations, consociations, classes, presbyteries, synods, general assemblies and great conventions, discuss, and then, as in the presence of God, adopt solemn resolutions, pledging themselves to pray more and do more for the salvation of the heathen than they have ever yet done. These resolutions, ratified with prayers and tears, are sent to the toil-worn missionary in India, Africa, the wilds of America, and the far off Isles of the sea. His heart is cheered. Now, he thinks, something will be done, and more laborers will come to my aid. Time was when solemn pledges were sometimes given to young

missionaries at their ordination or embarkation, that they and their work should be remembered and sustained, some venerable father, perhaps, uttering what every heart present instantly sanctioned. Thanking God, they embark, and are borne away to their distant field of labor. A good deal of dependence has been placed on pledges and resolutions of this kind, and perhaps not rashly. They were very proper, very sincere, certainly deemed important, and did perhaps exert considerable influence for a time on those who took part in them. But their power was transient. No man felt that the responsibility rested particularly on him, but belonged elsewhere. There is no permanent power in such resolutions. They simply mark a certain state of the public mind, a stage in its progress. Every moral and religious enterprise, of any magnitude, must needs go through the land of pledges and resolutions, in order to reach the object of its destination. The cause of missions has not much to hope for from this source.

Nor is *success*, as a motive power, to be much relied upon in this enterprise, though its influence is sometimes not small. Fresh tidings from a far country of the displays of God's power and grace cannot be otherwise than quickening and cheering to every Christian. The news of the first revival in the Ceylon mission, of the powerful work at the Sandwich Islands, and still later of the great awakening among the Nestorians of Persia, sent a thrill of joy through thousands of hearts. Many prayed more earnestly, and gave more cheerfully, for a time. It did seem as if such manifest tokens of the divine favor must rouse the energies of the church, and prompt to new efforts. But glad tidings like these, repeated a few times, lose much of their power. Success inspires hope, and increases confidence of ultimate triumph; but can never be an adequate basis for the permanent prosperity of missions.

The same remark, moreover, must be made respecting the *denominational esprit du corps*, the pride of church. With some minds, and with all men in certain states of mind, this motive is powerful. "Churchism," as a principle, has its highest development doubtless in the church of Rome. But there is more or less of it in every church on earth. It can do some things; but it is not, in its nature, adapted to promote vital godliness, nor the real conversion of men to Christ. It bears, perhaps, very nearly the same relation to the piety of a church or denomination, that the selfish principle does to the piety of an individual. Other and better motives are often mingled with it; but, alone and by itself, it always seeks its own, not the things which are Jesus Christ's. All missionary efforts, resting mainly on this principle, must, in the end, prove failures; though they may seem to be successful for a while. As a motive power, beyond a certain point not always easy to settle, it does not impel in the right direction; and if it did, it would not equal the occasion.

Another and a very powerful motive in this enterprise is found in the awful doom which awaits those who live and die within the precincts of pagan idolatry. This great fact, clearly recognized in the Scriptures, is fitted to rouse the deepest sympathies of the soul. No believer in Christianity can imagine that Christ would have directed his followers to send the gospel to "every creature," at such a vast expense of toil and treasure and sufferings and blood, to be continued down through the lapse of ages, if he had known or supposed that the heathen could and would be saved just as well without the gospel as with it. No theory which admits idolaters of any description into the kingdom of heaven, can be reconciled with the facts and teachings of the Bible. The heathen are involved in the ruins of the apostasy, are subjects of a deep and awful depravity, totally unfit for heaven, and are expressly doomed to perdition. No body of men denying this doctrine ever undertook to evangelize the dark places of the earth; and it may well be doubted whether they ever will.

Here, then, we have before us a great truth, a Bible truth, fitted to fix the eye and pierce the heart.

"The heathen perish; day by day,
Thousands on thousands pass away."

If the Christians of this land could stand together on some eminence near the gates of eternity, and see the sweeping torrent of deathless souls from the realms of paganism, daily and hourly passing through, and plunging into the fathomless depths below; what eye would not run down with tears? what bosom would not heave with emotion? what heart would not be transfixed with agonies? what tongue would not pray and cry aloud to God, that this river of death might be stopped? It can, it will be stopped. Human instrumentality, by God's blessing, shall one day arrest it. For this end, the Son of God died an ignominious death; and for the same purpose he directed the story of his sufferings to be published through the earth. That sweeping torrent will be arrested.

Among the motives which have as yet been noticed in this discussion, this undeniably stands first and highest. A deathless soul, on the brink of hell, with capacities for heaven, and full provision made for its salvation! What a spectacle! Multiply this one by six hundred millions, and then contemplate the scene.

Judging from the existing aspects of the enterprise, it is highly probable that this is and has been the main-spring of the missionary movements of the age. Very few have risen to that higher range of motives yet to be noticed; while very many seem not to have attained to that deep sympathy for the souls of the heathen which the case demands. Of a goodly number, however, scattered through the land, it may be said that they feel the power of this motive deeply, if not in its full force. It

presses heavily on their hearts, and urges them on. In the night-watches they sometimes rise and pray. Would God this spiritual sympathy were a thousand fold stronger than it is. And yet the impending doom of the heathen, as a motive power, has its limits beyond which it cannot go, and where, unless fed from a higher source, it will begin to recede, and its influence cease. No, the cause of missions does not rest on this foundation. Even the consideration of the soul, sinking to its doom, is a motive secondary and subordinate to one yet higher; though it may not by any means be lost sight of.

What then is the high, commanding motive which includes every other, and without which all secondary and subordinate considerations soon lose their power and value? It is something as simple as it is powerful; no modern invention, but old as Christianity itself. It lies on the surface, and is imbedded in the depths of the gospel. It pervades and beautifies the writings of that indefatigable missionary, whose letters constitute so large a portion of the New Testament. It is the same in the humblest as in the mightiest human mind. A little child, with a new heart, can understand it and feel its force. It was beautifully exemplified in Brainerd and Whitefield and Martyn. What can it be but *love to Christ who first loved us*. The love of Christ, shining out from the cross, has enkindled a responsive love in the heart of the Christian. And one of the earliest emotions of the regenerate soul, commingling itself often with the first swelling tide of gratitude for its own deliverance, is the desire to speak of Christ to others. In this simple desire lies the germ of that great enterprise which carried the gospel through the Roman Empire, and is now sending it through the world. In its beginnings it may be feeble, but it is nevertheless inextinguishable. In its progress toward the fullness of its strength, it becomes a mighty power, swaying the soul as nothing else can. Under its influence a man takes joyfully the spoiling of his goods, embraces the stake, sings amidst the flames, and triumphs over death. It never paralyzes or weakens any subordinate motive; but, on the contrary, gives strength and tone to every chord of sympathy, whether for the body or the soul.

No man can listen to the addresses, or read the letters of the great apostolic missionary, without discovering the power that was working in him. "The love of Christ" for this godless world was the mightiest influence that ever wrought upon him. He could not withstand it; and he would not, if he could. This "constrained" him. To "preach among the Gentiles the unsearchable riches of Christ," he accounted a "grace," a high privilege, though the fulfillment of his mission involved perils and persecutions and a martyr's death. This glowing love brought him into very close sympathy with Christ, into a kind of con-

scious or unconscious oneness with him; so that he is ever ready to say in relation to any thing done by him, "Not I, but Christ." In all his sufferings, he seemed to himself to be only filling up the sufferings of Christ which were behind for his body's sake, which is the church. This motive has no limits to its sway, but is boundless and inexhaustible, as the love of Christ itself.

Isaac Taylor, speaking of the Apostle Paul in his recent work, says, "Does it not seem that the soul of this missionary, successful beyond all example, existed, if one might so speak, in the full blaze of that glory which surrounds the mediatorial scheme? To none of those considerations which engage so much our own minds, can we imagine him to have been wholly insensible; nevertheless it was to higher themes that he reverted; and it was from a far loftier position that he looked abroad upon the field of his labors. His errand, in traversing sea and land, his impulse, and his ruling reason was, to utter everywhere the outbursting fullness of his own heart, overfull with a consciousness of the saving grace and power of him in whom dwells the fullness of the Godhead bodily."

In like manner, the same author says of Whitefield, "His motive was not a congeries of reasons and considerations; it was an impulse, spontaneous, irresistible, bright, and fraught with love, hope, and a sure anticipation of abundant success. Whitefield did not measure his powers as related to the task he undertook; nor could he have drawn discouragement from any estimate formed of them by others, as insufficient for the purpose. Not merely did he look to, ask, and rely upon a power extrinsic to himself; but he so commingled himself with the Omnipotence on which he relied, that the thought of his own insufficiency passed out of his view."

Here then we have the grand idea beautifully and forcibly expressed. This "loftier position," this dwelling in "the effulgence of the mediatorial scheme," is just what the ministers and missionaries and Christians of this age need above everything else. We have efficient organizations; we are not wholly insensible to the temporal woes of the heathen, nor to the binding nature of pledges, nor to the inspiring power of success, nor to the perishing condition of the pagan world sinking to its final doom. But we do greatly need the indwelling, enduring, all pervading power of the love of Christ, "shed abroad in our hearts by the Holy Ghost." Nothing else is equal to the emergencies of the enterprise we have undertaken. This is, to all secondary motives, what the central sun is to the planetary system, "the eye and soul of all." A deep conviction of this truth, pervading the Christian community, would be a most hopeful indication.

The Christian missionary has a special need of this indwelling power of the love of Christ, to enable him to endure trials,

to surmount obstacles, and to shed a radiance on his pathway in the darkest night. This to him is indispensable.

Living in the light and under the power of this high motive, the friends of missions will not be likely to place undue dependence on this instrumentality or that; nor feel their hopes come and go with every passing cloud; for their eye will rest on One whose love is infinite, and who has all power in his hand. Then also they will feel the power of that apostolic declaration, "For me to live is Christ."

Under the power of this love, the heart of the Christian pastor will be full of Christ. And he will try to lead his flock along up to that higher "summit level," where sacrifices for Christ are no longer sacrifices, but great and blessed privileges, to be prayed for and sought after. Then there will be no lack of men to go, nor of means to sustain them.

The Committee would close these suggestions with the earnest prayer, that the Great Head of the Church will ere long grant a fresh out-pouring of his Spirit, inspiring a mightier love to himself, anointing his people for the blessed work before them, and for the scenes in which they are to bear a part.

This paper is submitted with the hope that the subject of it may engage attention, and elicit some profitable discussion during the present session of the Board.

After an interesting discussion, in which several members of the Board participated, the document was referred to Dr. Hickok, Rev. E. N. Kirk, Dr. Palmer, Rev. R. S. Storrs, Jr., Dr. B. C. Taylor, Rev. R. C. Hand and Rev. Thomas Laurie, who subsequently reported as follows:

We consider the question of motive, in the prosecution of the missionary cause, vital to the whole effort. All sympathy with human misery, the promptings of pity, kindness and philanthropy, must spring from and be pervaded by the love of the Lord Jesus Christ; or, however successful for a while the effort may be, it will ultimately flag and fail; and at no period of its operation can it properly be termed a *Christian* enterprise, inasmuch as that which is not from love to Christ, cannot be of Christ. Love to the Lord Jesus Christ as an atoning Savior, a Mediator who can have compassion for fallen man, and also completely regard the authority of God, and bring both together in cordial reconciliation, is alone the motive that can be deep, permanent, and holy enough to inspire and control the church in her great work of converting the nations to God. This must be all in all, constraining and controlling in every part; and only in proportion as this is the fact, can our enterprise have either the hope of final success, or acceptance with God.

This essential and distinctive spring of the missionary cause we find clearly and ably set forth in this special report; and

while we rejoice in its presentation, as timely and happily made, and recommend its adoption and wide circulation, we would specially commend its prayerful study to all the ministers of the churches, and still more particularly to all the agents of this Board.

The Success of the Indian Missions.

Mr. Treat read another paper, prepared under the direction of the Prudential Committee, which is in the following language:

The destiny of the red man has been a hard problem for the Christian and the philanthropist. In the days of Eliot, it may have seemed of easy solution. The Puritans had come to these shores with large plans and larger hearts. They wished to be free; but that was not all. The charter of Massachusetts declared that "to win and instruct the natives" "to the knowledge and obedience of the only true God and Savior of mankind" was "the principal aim of the plantation." On the seal of the colony stood an Indian, sending forth the Macedonian cry, "Come over and help us." In the same spirit had the elder sister, ten years before, landed on the rock of Plymouth.

The infancy of New England was spent in a painful struggle for existence. Sickness and famine, with the nameless trials of a difficult and self-denying enterprise, pressed upon the Pilgrims. The Indians themselves became their foes, and so precluded the offer of the gospel. But the great work was not forgotten. In tongues that were strange and bewildering to civilized men, the wonderful works of God were at length proclaimed; and in 1675 there were fourteen settlements and twenty-four congregations of "praying Indians" in Massachusetts. Twenty-one years later, after the disastrous war with Philip, there were thirty native churches in the same commonwealth, some of them under the watch and care of native pastors; and the "converted Indians," as they were called, constituted nearly three-fourths of the whole Indian population.

But we may not dwell on the success of these earliest efforts for the Indian race. Nor can we speak of the labors of the Mayhews, Sergeant, Brainerd, Edwards, Kirkland, the Moravians, and others like-minded. We must hasten to a later chapter in the history of Indian missions.

It was in 1817 that Rev. Cyrus Kingsbury arrived at Chickamaugah, afterwards known as Brainerd, and began his labors among the Choctawes. Having been duly reinforced, he was requested, with a lay brother, to repair to the Choctaw nation in the following year, and there commence a similar enterprise. The Board is now fully committed, wisely or unwisely, to the work of evangelizing the aborigines of this country.

Let us pause for a moment, just at this point, and ask what probably is to be the

issue of this experiment. Two centuries have elapsed since the purpose of giving "the unsearchable riches of Christ" to the red man was first conceived. It has enjoyed the prestige of royal charters. It has had the cordial support of some of the noblest men that ever lived. It has been hallowed by the prayers and the tears of a great company of "the faithful." But where are the present fruits? Alas! They are very few. We are not speaking of the thousands who have joined the general assembly of the just made perfect. We are not saying that this labor of love, for two hundred years, has been in vain. Far from it. But what is there, standing, as we now do, at the commencement of the efforts of the Board for the Indian race, to strengthen our faith? Almost nothing. Still the die is cast; the work is begun. It will be a costly service. It will require many sacrifices. But we must go forward.

And now, at the end of thirty-five years, we may well look about us, and see what has been accomplished. Let us say to our brethren, who are bearing the heat and burden of the day, "Watchmen, what of the night?" Let us gather up their answering words. Let us see what data they give us for solving the problem of the Indian's destiny.

First of all, let us turn to the Choctaws. In 1818 they were emphatically a pagan and savage people. The worst vices of heathenism prevailed. Polygamy and infanticide, wars and fightings, were a part, and only a part, of their sad heritage. On their native stock, moreover, they had engrafted some of the worst vices of civilization. They were a drunken people. When Mr. Kingsbury once inquired, "Is there not a sober man among you?" he was told in reply that there was one!

But as we go to their present home, and survey their fields, and look into their dwellings, we obtain abundant evidence of comfort, of thrift, of progress. When we examine their schools, we discover the sure signs of quickening and expanding intellect. When we enter their churches, we feel that the Lord, in very deed, is in the midst of them. With joyful surprise we ask, "Is this the people that our missionaries found, thirty-four years ago, so ignorant and so degraded?" It will be well, however, to go into some detail.

1. *A large number of the Choctaws are the followers of the Lord Jesus Christ.* The Board are already apprised, that the number of such under the care of our mission is thirteen hundred.* Other societies, which have entered the field at a later day, report about the same number of communicants; so that one eighth of the whole

* No other cluster of churches in the world, it is believed, can show such a table of statistics for the last twelve years. The additions in 1841 were 129; 1842, 51; 1843, 130; 1844, 100; 1845, 85; 1846, 916; 1847, 139; 1848, 174; 1849, 173; 1850, 182; 1851, 186; 1852, 106.

tribe belong to the visible church. Of the evidence of piety furnished by those connected with other organizations, we cannot speak. But we have taken some pains to ascertain the facts in regard to our own churches; and the result is, that they give nearly the same evidence, in kind and degree, that we find elsewhere. With them, as with us, there are the lukewarm and the unfruitful. With them, as with us, there are the inconstant and the wayward. But we find there, as here, bright examples of godly living, of large-hearted benevolence,* of progress in knowledge and holiness. And there too, as here, we see happy death beds, joyful anticipations of coming blessedness, and triumphant departures to the rest which remaineth for the people of God.

In some things, moreover, these churches are ensamples to us. As might be expected, cases of discipline frequently occur; but we are assured by Mr. Byington that there is no occasion for the taking of testimony. The delinquent becomes himself the witness; and the truth is soon disclosed. A member of a Choctaw church, in good standing, never refuses to pray, whatever may be the occasion. If the head of a family makes a profession of religion, he is sure to set up an altar in his household; and if at any time the daily offering is withheld, it is freely admitted that "sin lieth at the door." After what has been said, it will excite no surprise to hear that the Choctaw Christians pray much for the heathen. "Seldom," says Mr. Copeland, "do they forget to intercede for the success of missions in this and in every land." The Board too, with its officers, is often remembered at the morning and the evening sacrifice.

2. *Intemperance among the Choctaws has been greatly curtailed.* The early habits of the people, in this particular, have just been mentioned. Through the efforts of the missionaries a law was passed in 1823, embracing the principles of what is now known as the "Maine law," but which, with greater propriety, may be called the "Choctaw law." This enactment continued in force till the statutes of Mississippi were extended over the nation; then it became a dead letter. But when the Indians removed to their present home, their very first act of legislation was to restore this abrogated law.† And whatever may be the fate of

such enactments, in New England or out of New England, the Committee feel quite sure that the Choctaws will never undo their work. It ought not to be inferred, however, that the evils of intemperance have entirely ceased. This is not true. But the change is very great; and it is all the while becoming greater. Public men are vigilant and determined; and the forbidden article is destroyed, wherever it is found.

But why, it may be asked, has not temperance fully triumphed? Because of the whiskey shops kept by white men along the borders of the Indian country. Could these be closed, the mischief would soon come to an end. Gladly would the Choctaw government arrest this unholy traffic, if they could. Last autumn a petition was addressed to the legislature of Texas, praying that within its jurisdiction there might be no sale of intoxicating drinks to the Indians. It was signed by three hundred persons. It was sanctioned by the General Council. A delegate was sent to the city of Austin, a week's journey and more. But the remonstrance was in vain. The traffic still goes forward; and every year it sends its score of victims to a dishonored grave.

3. *The Choctaws are an agricultural people.* They have given up the chase, and live by the products of the soil. "The man who marries," Mr. Byington says, "and does not provide a house and farm for his family, is in as poor repute among the Choctaws, as he would be among the whites." It will be understood, of course, that they have much to learn in developing the resources of their ample domain. But they are making rapid advances in skill and industry. Teams of horses and cattle, wagons, large and small, are becoming more and more frequent; and their implements of husbandry are constantly improving. With their present means and knowledge they raise corn enough, in favorable seasons, for their own wants; and generally thousands of bushels are offered for sale. Many are turning their attention to other crops; and Mr. Hotchkin says that more wheat has been raised this year than in all the previous years of their history.*

4. *Education is highly prized by the Choctaws.* Indeed, their desire to obtain suitable instruction for their children is nearly universal. "If they had the means and competent teachers," Mr. Hotchkin says,

* Mr. Hotchkin thinks that the Choctaw Christians, according to their ability, are more benevolent than their white brethren. And Mr. Stark says: "If all Christians would give as liberally as the Good Water church, the gospel would soon be sent to the whole heathen world."

† The language of the statute was as follows: "No person or persons shall be permitted to bring any whiskey or other ardent spirits into this nation, and any person so offending shall have the whiskey or other ardent spirits destroyed by the light-horsemen or any one of them; and the captains and their warriors of the several districts shall have the power, and be bound to exercise the duties, of the light-horsemen, in assisting to destroy any whiskey or other ardent spirits which may be brought into the nation." In 1850 the General Council made the following enact-

ment: "The light horsemen of this nation are hereby authorized and empowered to search any person's house or dwellings, wagon, boat, pack, horse, or any person's bag or saddle-bags, where they may have good reason or evidence to suspect of having any intoxicating whiskey, wine, or other intoxicating liquors, and if found, the light-horsemen shall destroy the liquor and the vessel containing the same." It is, presumed, however, that the right of search had been previously exercised, but that more enlightened views of legislation suggested the propriety of meeting the case by a declaratory law.

* A pious Choctaw said, not long since, "It is time for us to eat wheat. We ate corn when we were heathen; and to eat nothing but corn, is a mark of heathenism."

"almost every child in the nation would be in school forthwith." "There has never been a time in their history when this subject received so much attention." Large sums are freely expended. First of all, there is a fund for the training of lads and young men in our academies and colleges. Then there is an annual appropriation of \$25,500 for the support of boarding schools in the nation, placed under the care of four different missionary societies, representing the Methodists, Baptists, Presbyterians and Congregationalists, they having agreed to contribute largely therefor. And it is but simple justice to the Choctaw government to say, that in the management of these institutions they have shown remarkable tact and ability. Such has been the success of the experiment, indeed, that it is often said in the adjoining States, "The Indian schools are better than ours." A few parents send their children to the boarding-schools at their own expense; and more would be glad to do so, if there were room. In fact, the Committee have been solicited, within a few weeks, to open a school on this very plan.

The provision for common schools, it must be confessed, is wholly inadequate. But as soon as suitable teachers shall be raised up, it is presumed that every neighborhood will be supplied; for large sums are frequently collected for this object, in the absence of national grants, by individual effort. That competent instructors may be prepared, some of the leading men in the nation wish the Good Water school to be converted into an institution that shall hereafter equal any female seminary in the United States; and the change is to be made this very year.

It is an interesting fact, that in all the Choctaw schools the Christian religion holds a place of singular prominence. And not only so; Saturday and Sabbath schools, as they are called, are sustained at the expense of the nation. "I know of no State," Mr. Copeland says, "where appropriations are made from the school fund for the support of Sunday schools. But such is the case here."

5. *The Choctaws have a good government.* They have a written constitution, with a "declaration of rights" which embodies the liberty of the press, trial by jury, the rights of conscience, proper safeguards of person and property, the equality of all Christian denominations, and almost every great principle of civil and religious freedom. They have a General Council, composed of a Senate and House of Representatives. They have a fourfold executive, consisting of a chief for each district elected once in four years, the greatest anomaly in their system. They have county courts, district courts, and a "supreme national court;" the county court judges being also judges of probate. Every free male, eighteen years of age, who has been a citizen of the nation for six months, is entitled to vote. If twenty-one years of age, he may be chosen

to the House of Representatives; if twenty-five years of age, he may be chosen District Judge; if thirty years of age, he may be chosen to the Senate, or the supreme national court, or the executive department; provided, however, that he does not deny the existence of God, or reject the doctrine of future rewards and punishments. And all officers, whether chosen by the people or by the General Council, are liable to impeachment for selling whiskey, or for "being found drunk twice." All general elections must be by ballot; and the electors themselves are protected from arrest for the time being, save in cases of treason, felony, and breaches of the peace.

The statutes of the Choctaws are simple, sometimes defective in phrasology, but for the most part commendable in their aim and spirit. Of the laws which relate to slavery, the Committee have no occasion to speak, as they were laid before the Board four years ago. It is supposed, however, that the Choctaw people entertain more enlightened views on this whole subject than the adjacent States. It should be said, perhaps, that there are some failures and lapses in the administration of justice; but this is generally owing to ignorance, and not to deliberate unfaithfulness. And the improvement in this respect, even within two years, is palpable and decisive.

Other signs and marks of an advancing civilization might be mentioned, such as changes in dress, better houses and better furniture, the elevation of woman, weddings and funerals conformed to the customs of the white men;* but these will be inferred. No people, receiving the gospel as extensively as the Choctaws, grappling with intemperance in their determined spirit, cultivating the soil with their quickened industry, prizing education as they do, and having such a government as theirs, can be stationary in other things. They

* The following statement has been furnished by Mr. Copeland: "Ten years ago a good warm coat on the back of a full Indian was a rare sight; good hats were quite as scarce; many had no shoes; and some had not even moccasins. Now very many have thick coats for winter and thin ones for summer. The greater portion of the men wear hats or caps; and nearly all have shoes or boots. The old leggings I have hardly seen within the last three years. Females, moreover, have laid aside the blanket as a garment, and wear shawls instead. Their dresses are made in a very neat and tasteful style, in accordance with 'the fashion.' And progress is seen in the Choctaw dwellings. The larger part have a floor in one cabin, if not more; and some build large and commodious houses, with stone fire-places. A few are placing picket fences around their houses and gardens. Most of the people have, or desire to have, tables, crockery, knives and forks, &c. A large number have bedssteads, beds with quilts, and lie no longer on the ground, wrapped in blankets. Formerly a Choctaw seldom carried his child, or assisted his wife to mount a horse. If he had but one horse, he generally rode, and she walked. Now it is very common for a man to bring up the horse, and aid his wife to mount. We often see the wife and children placed on the horse, and the husband walking before them. There has been a great change in the treatment of women in ten years." Judges and preachers of the gospel are authorized to marry; and they are entitled by law to a fee of two dollars.

have the elements of progress. They have the spirit of civilization; and the form will not be slow in coming.

But the Committee cannot dismiss this topic without adverting, more particularly, to the condition of the adjoining States. They have no wish to institute invidious comparisons; but all good men in those States, it is believed, complain of a lamentable dearth of churches and schools. It is greatly to the credit of the Choctaws, therefore, that with such an example before them they have pressed forward, with such zeal and success, in their career of improvement. In some respects, indeed, the missionaries give the preference to the Indian. "In the erection of churches," Mr. Stark says, "in the establishment and support of schools, in efforts for the Bible, tract and temperance cause, the Choctaws stand where the people bordering on us have never stood. We can show this by numberless facts." And Mr. Hotchkin affirms with confidence, that his people are more civilized than their immediate neighbors. "This has been said by the whites themselves."

The history of our efforts among the Cherokees must always awaken the most painful emotions. For the first ten years they were eminently successful. Then followed a new and disastrous era. The ancient and cherished fatherland of this interesting people was wanted for another race. They made their appeal to natural right, to solemn treaties, to international law; but it was all in vain. An iron purpose demanded their removal; and go they must. Sad was their exodus; and sadder still the history of those first few years in their far off home. Our surprise is less that more has not been accomplished, than that all was not lost.

1. Following the order hitherto observed, we will speak first of the churches. Of these there are five under the care of the Board, having an aggregate membership of two hundred and thirty-one. Other societies, especially the American Baptist Missionary Union, and the Missionary Society of the Methodist Church South, report a much larger number of communicants. To show what evidence of piety is afforded by the professors of religion among the Cherokees, Dr. Butler refers to John Arch, Catharine Brown, and others, whose names were fragrant in the early days of the mission. He also says: "I know not how many cases of triumph in the hour of death might be produced, to show that Cherokees and negroes have had the same happy exit from the world, as the more highly favored whites." "Those whom we receive into our churches," Mr. Ranney thinks, "on the whole give as much evidence of being born again, as did church members in Vermont when I lived there." The testimony of Mr. Worcester is of the same general character. There is a conceded defect in regard to benevolence and self-denial; but the missionaries take a part of the blame to

themselves. The Cherokees, like other Indians, are hospitable to a proverb; and it would seem that they only need to be taught the "more excellent way," to open their hearts to all the world. An instance of liberality is mentioned by Mr. Ranney, that has few parallels.*

2. *The Cherokees are struggling manfully against the evils of intemperance.* Deep are the wounds which they have received from this scourge of their race. One who knew them thirty years ago, says the men at that time were generally drunkards. But they have since girded on their armor; and they have fought a good fight. In 1839, the introduction and vending of ardent spirits were declared illegal. Two years later every lawful officer, or person authorized by the sheriff for the purpose, was empowered to destroy the forbidden article. In 1843 the sheriffs or lawful officers of the several districts were authorized to procure search warrants, and enter any house, where there was good reason to believe that "spirituous liquors" might be concealed. Last year another law was passed, requiring the proper officers to destroy intoxicating drinks, under heavy penalties, and subjecting the seller, after three convictions, to very serious civil disabilities.

But the Cherokees have not been satisfied with strict and wholesome laws. Spirited and effective temperance meetings are held; the first men of the nation, in church and state, make earnest and stirring appeals; a large number of the people are pledged to total abstinence. So well, indeed, are the officers of the law sustained

* "One Cherokee received for himself and family about six hundred dollars of 'per capita' money. He paid all his debts, invested three hundred dollars at ten per cent, and deposited the note in his hands, saying that he and his wife had concluded that the American Board should have the interest. To feel the full force of this act, it would be necessary to go to his house, and see his deep poverty. He is sick, moreover, almost all the time; so that he can work but little. Nor is this all that he gives. A few days since he sent me word that, as he had no wagon, I must come and get the oats which he had ready for me. I went with my two-horse wagon, and he loaded me down. He remarked that he could have procured the money and given it to me; but that he did not like that so well as to give the oats; and he knew that I needed some very much just then. When our supplies arrived from Boston this year, I found some one had sent me a copy of the book published by the American Tract Society on Systematic Benevolence. I showed him the book, and he took it home with him; and I have not seen it since. In conversation with him, a few days since, he told me that he had read and re-read parts of the book, and wasted it near him all the time, because his memory was no better. He said he was anxious that our little church should at the commencement adopt the principles of the book. He wanted all to read it who could do so, and that those who could not, should have it read to them. He wished that it might be translated into his own language, that all the Cherokees might see what the Bible teaches on this subject. He told me that Mr. Buttrick cheated him out of his privilege of giving one year, saying that he was so poor that he could not afford it; and I acknowledge that I have been almost ready to tell him the same thing at times, but I do not take the responsibility. This is a remarkable instance, and probably in advance of any other among the Cherokees; at any rate it is much in advance of anything with which I am personally acquainted."

by public sentiment, that Dr. Butler says, "I do not know of a whiskey shop in the nation."

Still there is an enemy without, who cannot be conquered. Many a white man holds the bottle to his red brother, whenever and wherever he may. The governors of Arkansas and Missouri have been officially requested to lend their co-operation, and exert their influence, in arresting the sale of ardent spirits along the Indian boundary; but in vain. The wretched slave of a consuming appetite has only to cross the line, and his tempter is there. If he would break his shackles, and regain his manliness, alas, the fire water is sent, in darkness and by stealth, to his own door! "Too much," says one of the missionaries, "is still smuggled into the nation; but the consumption is far less than it was several years ago." An impartial witness remarks, "I was three weeks in the nation," and "did not see a ragged, a dirty or a drunken Indian."

3. *The Cherokees have made great improvement in agriculture.* The testimony of Gen. Waddy Thompson,—who visited the Cherokees thirty years ago, and has seen them again quite recently,—to the change in this particular, is very decided. Then they "subsisted almost exclusively on the little game which their country afforded. Agriculture could scarcely be said to exist among them. With few exceptions there were no farms, and but a few patches of corn, cultivated mainly by the Indian women." Now "the farms are all in good order, and indicating industry and care. The hunter's life is almost entirely abandoned." Dr. Butler says, "Every family has a plough, so far as I know, and raises more or less of corn, potatoes and beans for its own use; and all classes raise these articles for sale. Many have fields of oats and wheat, with patches of cotton. Very few families can be found that have not cattle, hogs, and one horse at least." Good gardens are frequently seen, with orchards of peach-trees and apple-trees." Mr. Ranney says, "The people have made great progress in the culture of wheat and oats. They have flour mills among them; so that the increase will probably continue."

4. *The Cherokees are advancing in knowledge.* It is the testimony of Mr. Worcester, that there is a wide difference between their present and former state in this respect. Twenty-six years ago many seemed to think that they conferred a favor on the missionary, in permitting him to take their children to feed, clothe and instruct for nothing. Now the desire for education is nearly universal; and not a few are willing to incur a heavy expenditure, rather than fail of obtaining it. Aside from mission schools, there are two seminaries, and twenty-seven common schools, supported by the nation,

in all of which the English language is the medium of instruction. The seminaries, one for boys and the other for girls, are intended to accommodate one hundred pupils each; and the course of study is to extend through four years. It is the wish and purpose of the Cherokee government to procure teachers of high qualifications; and to this end they offer very liberal salaries. No schools of the same grade, it is believed, in Texas, Arkansas and Missouri, have such buildings for their accommodation. General Thompson describes them as follows: "After having traveled through a dreary and thinly inhabited country, you catch a glimpse, at a distance of two or three miles, of two splendid buildings, looming over the broad expanse of a magnificent prairie; and then, remembering that you are in an Indian country, the effect is most striking. The main building is eighty feet in diameter, with two wings forty feet each, and surrounded by a fine colonnade, all built in the most perfect architectural taste and style."

5. *The Cherokees have an excellent government.* In form it closely resembles that of Massachusetts. It has a Principal Chief, an Assistant Principal Chief, both chosen once in four years, an Executive Council, chosen for two years, a National Council, consisting of two houses, also chosen for two years,* with a distinct and clearly defined judiciary. All free male citizens, eighteen years of age, are entitled to vote, the mode being *viva voce*. If twenty-five years old, they are eligible to the National Council; if thirty, they may be appointed judges; if thirty-five, they may be appointed first or second Chief. But persons convicted of felony, or denying the existence of God or future rewards and punishments, are ineligible to any office. Electors and members of the National Council have the usual exemption from arrest. The judicial power is vested in a Supreme Court, and such circuit and inferior courts as the National Council may establish. At present there are circuit and district courts, there being eight judicial and election districts. The usual safeguards for person and property, the rights of conscience, &c., are provided.†

The printed laws of the Cherokee nation are more clearly and technically expressed than those of the Choctaws. They are simple and brief, however, and adapted to the wants of the people. Many of the friends of the Cherokees could well spare the provisions which relate to slavery; but it is believed that correct opinions on this subject are to be found among all classes;

* General Thompson says, "The legislature was in session when I was there; and I never saw business conducted with more dignity and dispatch."

† It is a gratifying fact that the second Chief, the three members of the Executive Council, and three judges (out of five) of the Supreme Court are professors of religion. The Principal Chief has always been friendly to religion; and he was never more so than he is now.

* A recent census shows that among the "emigrant Cherokees" there are 5,770 horses, 26,705 cattle, and 35,532 hogs. The "old settlers" are said to have more in proportion to their number.

more that is encouraging and hopeful, the Committee do not feel at liberty to say in this public manner.

After looking at these various indications of progress, the Board will hardly be surprised to hear the following language from Dr. Butler: "If any person, doubting the practicability of civilizing the Indians, will call on me, I promise to introduce him to Cherokee families, of various mixtures and full bloods, as far advanced in civilization as one-half or two-thirds of the families in the United States." Mr. Ranney thinks that "the Cherokees are at least equal to their neighbors over the line." And General Thompson makes this emphatic declaration: "When I remember what the Cherokee people were thirty years ago, and see what they are now,—then a rude, barbarous and profligate people, now courteous, educated, religious, and thoroughly civilized,—it really seems as if some power more than human had accomplished these wonders."

It would give the Committee much pleasure to describe the present condition of the Senecas. We might speak of their piety,¹ and cite interesting facts to illustrate the strength and steadiness of their faith. We might refer to their efforts in behalf of temperance, their improved husbandry² and their increasing desire for knowledge.³ We might show their gradual assimilation to the manners and habits of white men,⁴ some having already reached the goal of Christian civilization.⁵ Passing thence to the Tuscaroras, the youngest born of the Six Nations, we might set before you a church that embraces one third of the tribe,⁶ their "Maine Law," well enforced, their efforts in behalf of education, their success in agriculture,⁷ and their general

improvement; but the length of this paper forbids. We will merely quote a brief paragraph from a letter of Mr. Rockwood, which is as follows, "If we should institute a comparison between the Tuscaroras and the citizens of New York, it would run thus: White men encourage and license the manufacture and sale of intoxicating liquors; the Indians prohibit it. White men desecrate the Sabbath to a lamentable extent; the Indians observe it more universally. Profaneness is common among white men, high and low; the Indians cannot be profane in their own language. Infidelity exists among white men, and religion is extensively dishonored; among the Indians an infidel is not known, and religion is universally respected."

The Committee cannot bring this communication to a close, without giving utterance to a few thoughts suggested by the subject.

1. *There is hope for the Indian.* We would say it in the hearing of our churches; we would say it in the face of this great republic; we would say it, above all, to the red man himself. He may take his stand upon the platform of an elevated Christian culture, and feel that, so long as these United States shall endure, his blood shall never be arrested in its onward currents. That he can become a Christian, is already proved; that he can put on the forms of the highest civilization, must appear in due time; that he has the element of permanency, there is no good reason to doubt.

The Committee are particularly anxious that on this last point skepticism should cease. If it were inoperative and harmless, it might be left to the correction of time. It is not so, however. There are certain predictions, which ensure their own fulfillment. There are certain forebodings, which are never falsified. And this is one. If the citizens of these United States look for the extinction of the red race; especially, if the churches despair of their continuance, sad, indeed, will be their prospect. But if, on the other hand, the people of this land, nay, if only the churches of this land, shall say, "They can be saved, and they must be saved," they will be saved.

At a future time, if the Lord will, the Committee may enter more fully into this subject. On the present occasion they can only indicate their strong conviction, that the Indian race, transformed by the gospel of Christ, has an enduring life. Their wasting away in past years, unduly magnified, is easily explained; and so is their present decrease, wherever found. The red man, in certain circumstances, always shows a lessening census; in other circumstances, an advancing census. At this very moment the largest and most hopeful tribes are increasing. The tide that once flowed out so fast, now flows in again.

Wheat is the chief product, of which some raise from three to five hundred bushels annually. They have fine fields of clover, &c. Much attention is given to the cultivation of fruit."

(1) "My pastoral intercourse with many," Mr. Wright says, "in health and in sickness, and at their death-beds, has given me strong confidence in the genuineness of their piety." "Some of our living church members have withstood temptations, and borne up under trials of no ordinary severity, and they appear to shine brighter and brighter, the longer they are kept in the furnace. It is not so with all; but the proportion is as great perhaps, all things considered, as among the more highly favored members of white churches."

(2) The Cattaraugus Indians, in particular, are becoming more and more industrious from year to year.

(3) "It is more and more apparent, that the people generally have a deepening conviction of the absolute necessity of education, in order to their dwelling safely in the midst of the white population."

(4) This progressive conformity is seen in their buildings, furniture, dress, style of living, &c. "The better class seem to scrutinize what they see around them, and to select with some degree of judgment the models after which they copy."

(5) "Many of our Indians," Mr. Wright affirms, "might with propriety be described as already civilized. A man might be heard in several families on the Cattaraugus Reservation with far more comfort than in many white families of American extraction even. The general tendency of things is towards the style of living seen among the better sort of white people."

(6) It is the testimony of Mr. Rockwood that he finds about the same evidence of piety in his church that is afforded by members of white churches.

(7) "Most families," Mr. Rockwood says, "have farms or lands under improvement. All kinds of grain, common in this region, are raised; though

"Granting all this to be true," it may be said, "what is to save the Indian from being overrun by white men?" Here, it must be confessed, is the weak point in our case. And in regard to a number of tribes, we have no satisfactory reply. But we think it can be shown that the Choctaws, Chickasaws, Creeks, Cherokees, to say nothing of others, will probably, with the blessing of God, stem the current which shall hereafter set in from the States.

2. *But the only hope of the Indian is in the gospel.* If he is to be saved, even for the life that now is, he must have the Christian religion. This fact stands out from all his history with a distinctness that admits of no mistake. A heavy responsibility, therefore, rests upon the churches. Unless we carry to our red brethren the words of eternal life, their doom is sealed.

And the question is one of present urgency. China may be expected to remain as densely populous for thirty or fifty years, though heathen still, as it is now; and so may India; and so may other parts of the world. Not so the aborigines of North America. Pagan Indians, in the year 1900, will be rarely found. What we do for them, therefore, we must do now. They are passing away; and soon they will have gone beyond the prayers and the labors of all good men.

And here the Committee cannot withhold the expression of their sorrow and their shame, in view of the state of the Cherokee and Choctaw missions. For many months they have been looking for preachers of the gospel, who will go to these tribes of Indians. In public and in private they have made known their wants. But our brethren there are as weak as ever. Nor is it they only who call for help; the pleading tones of the red man mingle in the frequent moving appeal. How long shall this cry be unheeded?

3. *Missionaries to the Indians have a strong claim upon our sympathies.* They have some trials which are all their own, and which are very hard to bear. This is true pre-eminently of the more unpromising missions. Look, for instance, at our brethren among the Dakotas and Ojibwas, far away from Christian fellowship; sowing their seed with weeping, year after year, but finding few sheaves in the day of harvest; having their choicest hopes ever and anon blighted by their own "pale-faced" kindred; and always bearing about in their bosoms, as a heavy burden, the fear that all their toil must be in vain. When they speak to the churches, they have but little to say; for the Lord has placed them in a thirsty and a barren land. When sickness or business brings them back to their early homes, they have none of the tidings that we most love to hear. Such men can labor steadily and cheerfully only in the strength of a faith that looks within the veil.

We ask the Board to join with us in speaking "comfortable words" to all these laborers in the wilderness. Let us say to

them: "Be of good cheer; it is a blessed work which you are doing. If the joy of the reaper is yours, let your thanksgivings ascend to Him who is faithful. If the harvest is far off, "be patient." Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." And though you go down to the grave, with few of your adopted people to mourn your death, the Savior will own you "in that day." He will judge you, not by the success you have reported, but by the spirit you have cherished."

After this paper had been read, five members of our Indian churches were introduced to the President, who extended to them a cordial welcome in behalf of the Board. Addresses were then made by William Mount Pleasant in Tuscarora, Mr. Chew acting as his interpreter, by Peter Jameson and Andrew Johns in Seneca, Rev. Asher Wright acting as their interpreter, and by Allen Wright (a graduate of Union College) in Choctaw, Rev. Mr. Byington acting as his interpreter. Rev. Mr. Rockwood also spoke of the present condition of the Tuscaroras; Rev. A. Wright described the state of the Senecas; Rev. W. Willey pointed to the brightening prospects of the Cherokees; and Rev. Messrs. Byington and Hotchkiss made an earnest appeal for the Choctaw mission. Rev. A. C. Thompson gave a brief but interesting account of a recent visit to the Choctaws and Cherokees; after which Dr. Bacon submitted a few general remarks on the duty of the churches to the aborigines of this country. The foregoing document was referred to Dr. Bacon, Rev. D. Greene, Dr. Peters, Dr. Judd, Rev. R. W. Landis, Rev. Robert McGill and N. Durfee, Esq., who reported the following resolutions, which were adopted by the Board.

Resolved, That this Board acknowledges, with gratitude to Him who giveth the increase, the success which, in circumstances most unfavorable to success, has attended the missions of this Board among the American Indians, and particularly the missions to the Cherokees and the Choctaws, and accepts that success as conclusive evidence that the tribes of the wilderness may be civilized by being christianized.

Resolved, That as the advancing civilization of the Cherokee and Choctaw nations is to be referred, primarily and chiefly, to the introduction of Christianity among them by missionary labors, so its permanence and progress must depend upon the further prosecution of those labors; and it is, therefore, the desire of this Board that the Prudential Committee take measures, as early as possible, to strengthen the Cherokee and Choctaw missions.

Resolved, That the great wrongs which the Indians, and particularly the South-western tribes have suffered in their connection with the American people, should

incite all who fear God, and all who love justice, to renewed efforts for the temporal and eternal welfare of that injured race; so that, whether in the form of separate political communities, or incorporated as equal fellow citizens in the great American Union, they and their posterity, from age to age, may be a living monument to the praise of Christ and to the honor of his gospel.

New Members and Officers.

The usual committee on new members and officers was appointed, consisting of Dr. Hopkins, Dr. Tappan, Dr. Goodrich, Hon. William J. Hubbard, Judge Darling, Dr. Cummings and Charles J. Stedman, Esq., who recommended the election of the following persons as corporate members; and they were chosen accordingly.

Walter S. Griffith, Esq., Brooklyn, N. Y.
Isaac N. Wyckoff, D. D., Albany, N. Y.
Hon. William F. Allen, Oswego, N. Y.
Abel McEwen, D. D., New London, Ct.
General William Williams, Norwich, Ct.
William Ropes, Esq., Boston, Mass.
Rev. Geo. W. Wood, of the Armenian mission.

The same committee nominated for re-election the former officers of the Board; and they also nominated Rev. George W. Wood for the office of Corresponding Secretary for New York City. The following persons were then chosen for the ensuing year.

THEODORE FREELINGHUYSEN, L.L.D., President.

THOMAS S. WILLIAMS, L.L.D., Vice President.

Hon. WILLIAM J. HUBBARD,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
NEMENIAH ADAMS, D. D.,
Rev. AUGUSTUS C. THOMPSON,
Hon. WILLIAM T. EUSTIS,
Hon. JOHN AITKEN,
Hon. DANIEL SAFFORD,

Prudential Committee.

RUFUS ANDERSON, D. D.,
Rev. SELAH B. TREAT,
SWAN L. POMROY, D. D.,

Corresponding Secretaries.

Rev. GEORGE W. WOOD, *Corresponding Secretary for New York City.*

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

HENRY HILL, Esq., *Treasurer.*

MOSES L. HALE, Esq., } *Auditors.*
Hon. SAMUEL H. WALLEY, }

Resignation of a Member.

A communication was read from Hon. Lewis Strong, of Northampton, Massachusetts, showing that the state of his health rendered it exceedingly inconvenient for him to attend the annual meetings of the Board, and that for this reason he begged leave to tender his resignation as a corporate member. His resignation was accepted.

New York Secretaryship.

The committee to whom the Board, at the annual meeting held in Portland, referred "the subject of a fourth Corresponding Secretary, with instructions to confer with all concerned, and bring the results of their deliberations before the Board" at the present meeting, submitted the annexed report.

From all the light your committee have been able to obtain in reference to this matter, they are led to the following conclusions:

1. That by the appointment of an additional Corresponding Secretary, co-ordinate with those in Boston, to reside in New York, the funds of the Board may be considerably enlarged from that very important district, with little or no increase of expense to the Board.

2. That from the position and relations of that great commercial metropolis, the diffusion of missionary intelligence and information may, by such appointment, be much increased throughout the country.

3. That, while the duties and responsibilities of such a Secretary cannot be precisely the same as if he were resident in Boston, arrangements are practicable by which his harmonious co-operation with the other Secretaries may be secured, and thus they all mutually aid in calling forth the resources of the churches, and promoting the great cause of Christian missions.

The committee presented the following resolution, as embodying the result of their deliberations; which was thereupon, with the preceding report, adopted by the Board.

Resolved, That there be chosen annually another Corresponding Secretary, to be called the Corresponding Secretary for New York, to reside in the City of New York, whose duties shall be assigned by the Prudential Committee.

Place and Preacher for the next Meeting.

Dr. Asa D. Smith, Rev. Lewis Kellogg, Henry Hill, Esq., Dr. S. W. Fisher, Rev. D. B. Coe, Rev. D. Malin and A. Penfield, Esq. were appointed a committee on the place and preacher for the next annual meeting of the Board. They recommended that the place of meeting for 1853 be the Second Presbyterian Church in Cincinnati, Ohio; that the time of the meeting be the first Tuesday in October, instead of the Tuesday before the second Wednesday of September; that the Prudential Committee be authorized to designate a committee of arrangements; and that Dr. William Adams, of New York, or, in case of his failure, Dr. White, President of Wabash College, preach the sermon. These recommendations were adopted by the Board.

Resolutions.

During the progress of the meeting, the subjoined resolutions were passed.

Resolved, That the thanks of the Board be presented to Dr. Bacon for his sermon delivered before the Board on Tuesday evening; and that he be requested to furnish a copy for publication.

Resolved, That the thanks of the Board be returned to the numerous families of different denominations in the city of Troy, and the villages of West Troy, Waterford, Lansingburgh and Cohoes, for their liberal hospitality and truly Christian kindness, in which the members of the Board and others have so largely shared during the meeting.

Resolved, That the thanks of the Board be presented to the choir of singers of the First Presbyterian Church of Troy, for their very acceptable services at this meeting.

Resolved, That the thanks of the Board be presented to the First and Second Presbyterian Churches and their congregations, for the use of their respective houses of worship at the annual meeting.

Resolved, That the thanks of the Board be tendered to the directors of the several railroad companies, who have reduced the fare of members and other persons who wished to attend this annual meeting of the Board.

Devotional Services.

It has already been stated that the meeting was opened with prayer by Dr. Nott; and at the morning sessions of Wednesday, Thursday and Friday, Dr. Humphrey, Rev. Mr. Waters and Rev. Mr. Shepard implored the divine blessing. The business of the meeting was suspended at different times for devotional exercises.

The annual sermon was preached on Tuesday evening by Dr. Bacon, from 2 Cor. v. 7, the introductory prayer having been offered by Dr. Magie.

In consequence of the large number of persons in attendance, it became necessary to hold meetings, simultaneously with those which were in progress at the First Presbyterian Church, in the churches of Dr. Halley, Rev. T. P. Field, as also at West Troy, at which addresses were made by members of the Board and returned missionaries.

On Thursday afternoon the Lord's Supper was celebrated in the First and Second Presbyterian Churches. Rev. Mr. Goodell, of the Armenian mission, and Dr. N. Adams officiated

in the former; while Dr. Scott, of Newark, and Dr. Peters conducted the services in the latter.

The meeting on Friday morning was spent in devotional exercises and parting addresses. Messrs. Goodell and Byington, in behalf of the missionaries who were soon to return to their respective fields of labor, affectionately took leave of the Board; and the President made a feeling and felicitous reply. Dr. Anderson tendered to Dr. Beman, and through him to the citizens of Troy and others, the cordial thanks of the Board for the ready and generous hospitality which had been enjoyed; and Dr. Beman responded in a very appropriate and happy manner.

Concluding Remarks.

The forty-third annual meeting of the Board will be remembered as one of the most interesting which has ever been convened. Some of the previous meetings have been rather larger; but there was certainly no deficiency in this respect at our recent convocation. On other occasions there have been topics of discussion of greater interest, plans and measures, reaching far into the future perhaps, of a more stirring character, appeals and addresses of a higher order; but never has there been a more delightful flow of feeling, from the beginning to the end; and never has there been a deeper conviction of the sacredness and blessedness of the work in which the Board is engaged.

And surely it is not too much to hope, that the paper on "the grand motive to missionary effort" will be read and pondered and prayed over in secret places. The time is eminently auspicious. There is no debt to occasion solicitude; there are no questions of a delicate and perplexing nature to divide the attention. Our blessed Master has brought us to "a large place." We have quietness and prosperity. Let us show our thankfulness by testing our principles. Let us examine anew the nature and strength of our consecration to his service. Above all, let us pray unceasingly for the descent of the Holy Spirit, that our plans may be broader, and our hearts larger, and our desires purer, and that Christ may be "all and in all."

Adjournment.

The Board adjourned to meet at Cincinnati, Ohio, on the first Tuesday of October, 1853, at four o'clock in the afternoon.

INTELLIGENCE FROM THE MISSIONS.

Recent Intelligence.

CEYLON.—Under date of June 30, Mr. Mills reports the following changes as having taken place during the previous term of the Batticotta seminary.

Joshua Belden, John S. Elliott and Henry A. Nelson received certificates of dismission. Belden left on account of deficient scholarship, Elliott on account of ill health, and Nelson on account of the death of his father and uncle by cholera, which rendered a large family dependent on him. Simon Tissera, son of a former native preacher, left irregularly in April; and he is now a teacher in a Catholic school in Jaffna. Edward Beecher became deranged more than a year ago; and, though better now, there is no prospect of his return. Gilbert Mollison left at the beginning of the term from inability to pay the sum required for his board; and he has since been admitted to the Wesleyan school in Jaffna.

Mr. Mills also says: "The application of the students during the term has been good; and they acquitted themselves well at the examination. As far as progress in study is concerned, there is very much to encourage us. Their conduct also, as a general thing, has been orderly and correct. A few have shown an interest in their soul's salvation; but most remain careless."

The course of study seems to be well arranged; and great efforts are made to secure thoroughness and accuracy. The Bible, moreover, holds a prominent place in the institution. "Each class," Mr. Mills says, "has a recitation of half an hour each day at 4½ P. M., at the close of which the teacher spends ten or fifteen minutes in applying and enforcing the truths contained in the lesson, and then closes with prayer. This constant and systematic study of the Bible is pursued during their whole course; and an opportunity is given for daily enforcing its promises and truths. We first go through the historical books of the Old Testament, then the Gospels and Acts, then the Psalms, Proverbs, a part of the Prophets and most of the Epistles, closing with Romans." The entire course of study is as follows:

Normal Department.

Second Class, 1st year.—Tamil Bible, Joshua—Ezra, English grammar, arithmetic, Indian Pilgrim, writing, translating English into Tamil, and Tamil into English.—2d year, Gospels and Acts, algebra, Putnam's Reader, English parsing and composition, Body of Divinity.

First Class, 1st year.—Euclid, Tamil grammar, Town's Analysis, Psalms, Proverbs, Elements of Moral Science.—2d year, James and Corinthians, Tamil grammar, Good's Book of Nature, Putnam's Sequel, and Nannool.

Academical Department.

Junior Class, 1st year.—Galatians, Ephesians

and Philippians, Mundy's Evidences, Day's Mathematics, and Tamil classics.—2d year, Prophets, natural philosophy, Alexander's Evidences, logic, history, natural theology.

Senior Class, 1st year.—Peter, Timothy and Genesis, astronomy, theology, chemistry and intellectual philosophy.—2d year, Hebrews and Romans, theology, Butler's Analogy, physiology, rhetoric, and moral science.

The hours of study and recitation are as follows:—7 to 8 A. M., recitation; 9 to 9½, various exercises, as writing, parsing, reading, English composition, translating; 9½ to 11, study; 11 to 12, recitation; 2 to 3½, study; 3½ to 4½, recitation; 4½ to 5½ Bible exercises; 7½ to 8½, study. The whole time occupied in study, recitations, &c., is eight and a half hours. Besides the daily study of the Bible, they meet for prayers each day. On the Sabbath they spend two hours in studying the Bible, and one hour in recitation.

The religious influence exerted upon the Batticotta students will appear from the following paragraph:

It is made the duty of each teacher to converse with all in his division once a month, and report to me. On Sabbath morning there is a meeting of half an hour. At 9½ A. M. they attend preaching in the church; at 12 M. there is a prayer meeting for the church members, and a meeting for inquirers. At 3 P. M. they recite their Bible lessons, and at 4 P. M. the church members go out to the villages to distribute tracts. At 7½ P. M. there is preaching in the school-room. On Wednesday evening a meeting is held, conducted by the teachers in turn; and on Saturday evening there are separate meetings for the impenitent and for the church members. Besides these public meetings, each class has a meeting on Friday evening; and the church members assemble separately on Tuesday evening.

It appears that a material reduction has been made in the cost of the institution to the Board. One-half of the pupils pay for their board; one-fourth pay half price; and only one-fourth are beneficiaries in full. And even these last are charged for stationery and the use of books; while none receive their clothing from the mission. In many smaller items, moreover, there has been a change; so that the decrease of expenditure is very considerable.

MADURA.—Mr. Rendall writes as follows, July 3: "Mr. Taylor has taken four village congregations under his care within the past month, the most distant being within six miles of Mandabasalie." "Mr. Ford has received twenty adults for instruction, who seem very promising. He has also admitted three adults to the privileges of the church." A portion of Mr. McMillan's field is said to be in a very encouraging state.

MADRAS.—From a letter of Mr. Winslow, dated July 10, the following extract is taken.

An interesting case has recently occurred in which a girl, whose father had been a heathen schoolmaster, was brought before the Supreme Court by a grandmother and others, on the plea that the father, himself about to be baptized, was forcing her to become a Christian. She, however, though only about fifteen years of age, satisfied the Judge that she had intelligently chosen to remain under Christian instruction, and was anxious to be baptized. In almost every part of India there are some indications that the truth is beginning to prevail; and it needs the prayers, as well as the labors, of the Christian church.

BOMBAY.—A letter has been received from Mr. Hume, dated July 5, in which he describes a recent work in Mahratta, entitled "Principles of Hindooism." It was written by an educated brahmin of the old orthodox school, for the purpose of explaining and defending his religion. "In his Introduction," Mr. Hume says, "the author makes sad complaints of the inroads made on Hindooism by the missionaries." According to the testimony of this individual, they have gained "multitudes of converts," and are "laboring with untiring zeal to root up and destroy" the ancient faith of Hindostan. As a defence of Hindooism the book is a complete failure; and its publication is pronounced by Mr. Hume "a grand blunder." "It has been subjected," he says, "to severe and continued criticism in the native periodicals." The following extract from the last chapter contains some very significant admissions.

Since Hindostan became subject to the English, the ministers of the Christian religion have turned the minds of many from Hindooism to Christianity. This work of conversion is still going on; and doubtless thousands of Hindoos will forsake their own religion, and become Christians. The Hindoos are an ignorant people, and wanting in judgment; hence the government, with a view to their improvement, has generously devoted large sums of money to the support of numerous schools, in which many have received a liberal education. But of late a large portion of these wholly pervert the education which they receive by abandoning and seeking to destroy their ancestral faith. They do not even put the mark on the forehead, which is the distinguishing sign of Hindooism. The religious washings, the appointed daily and occasional rites and ceremonies, as well as those which are left voluntary, are all held in contempt. They deny that caste is of divine appointment; the rites for the repose of the dead are abandoned as useless; all religions are declared to be false; and those who adhere to them are regarded as fools. Such is the course adopted by these persons, many of whom are of good caste. Their first object seems to be to destroy the religion of their fathers. And if such are the first fruits of their education, what must the end be! The Hindoos are, as it were, one family; and the Hindoo religion should be honored by them as an amiable, benevolent father; but if those of high standing in the family thus seek to destroy this religion, then assuredly it must perish under the assaults of external and internal foes. Indeed, if the Hindoos themselves

seek to overthrow Hindooism, external assailants may relax their efforts, and quietly look on, while it is destroyed by its own children. Against foreign enemies we might contend with some hope of success; but what shall be done when traitors within set fire to the citadel?

Another paragraph is still more desponding.

The ancient and noble edifice of Hindooism is now on all sides stoutly assailed by the adherents of a hostile faith; and we are filled with dismay at finding that there is also treason within! No wonder that the venerable structure is already nodding to its fall. I, by means of this little book, seek to prop up the building; but when its size and its ruinous state are considered, what hope is there that such a feeble prop can prevent its falling? But, as in the case of one who is laboring under a complication of diseases, and who evidently must soon die, we continue even until death to administer medicines, even so do I minister to the decaying system of Hindooism. Hindooism is sick unto death. I am fully persuaded that it must perish. Still while life remains, let us minister to it as we best can. I have written this book, hoping that it may prove a useful medicine.

NESTORIANS.—In a letter dated June 18, Mr. Breath states that the two seminaries were enjoying their summer vacation; but the larger part of the pupils, "full of intelligence and zeal, and abounding in love," were actively engaged in doing good. "Preaching the gospel," he says, "and labors in the Sabbath school, are prosecuted this season to a greater extent than ever before; and never have we seen among the people a more extended interest in the general subject of education. At the city almost the whole of the congregation, about one hundred and fifty, attend the Sabbath school. At Geog Tapa the usual attendance is three hundred. On a recent occasion eight hundred were at a preaching service on the Sabbath. These things make the people of that village feel that they must enlarge their borders; and, accordingly, they are now trying to raise by contribution means sufficient to enable them to build an addition to their church, and to construct a gallery for the women. The population is about one thousand."

MARSOVAN.—Mr. Sutphen states, under date of July 13, that he reached Marsovan, in company with Mr. E. E. Bliss, on the 1st of July. Their families were expected to arrive soon after the middle of the month. The place is larger than Mr. Sutphen had supposed; and "it certainly deserves," he says, "to be called a very clean city." It is situated in a rich valley, abounding in orchards, vineyards, &c.

Persecution is still rife at Marsovan. The Bishop has prohibited his flock from having any dealings with persons known to attend the Protestant services; and if one of the brethren owes a debt, he is afraid to appear in the street, lest he should be seized and thrown into prison. But it is most gratifying, Mr. Sutphen says, to see

the eagerness with which the Word is listened to. Our young brother was painfully impressed, however, by the shyness of the women in regard to attending public worship. "Instead of coming into the room, as the men do, before or as soon as the exercises commence, they remain until some favorable moment occurs; and when they think they shall attract the least notice, they slide in, and take a position behind the preacher, if possible, and out of sight." At Constantinople and Trebizond he found less reserve among the females.

CONSTANTINOPLE.—From a letter of Mr. Hamlin, dated July 30, the following extract is taken:

Our seminary continues to receive numerous applications for admission. I have rejected from ten to twelve the last month. Six promising youth have joined us from Diarbekr; and it is an inspiring thought, that all the labor bestowed upon them may result in wide-spread and lasting good to such distant portions of the empire. Their coming is illustrative of the progressive character of our work. Six years ago two young men from the immediate neighborhood of Diarbekr, after many wanderings in search of this seminary, concerning which they had heard vague reports, and after traveling in various directions more than a thousand miles, at length found it. One of them, having completed his course, returned, and is a useful helper in the work in his native place. Of the six who have just arrived, three are his relatives; and all have come doubtless, in part at least, as the result of his course. The other of the two above mentioned is traveling with Baron Hohannes, and finds great encouragement in visiting the regions of Armenia, where he was formerly acquainted. We shall ultimately receive many scholars as the result of this tour. Thus the work is spreading over a great empire. It offers to the American churches by far the most momentous and responsible enterprise of modern times. Its consummation must, it seems to me, introduce the millennium. I am astonished that Christians in America are so blind to its greatness and sublimity!

TRIPOLI.—Mr. Wilson says, under date of June 30, that the encouragement at his station is not as great as he could wish; and yet there may be a little increase in the congregation. The school is becoming larger; and it is probably as well conducted as most of the mission schools. Abu Yusuf died June 17. "Of the state of his mind," Mr. Wilson says, "we would speak cautiously, yet on the whole hopefully."

HASBEIYA.—The subjoined extract is from a letter of Mr. Thomson, dated June 21.

The Protestant communities in Hasbeiya and Ibel are suffering under the oppressive rule of the local authorities. It is not to the taste, or for the interest, of these corrupt feudal lords to allow the people to become free and independent Protestants. Hence they oppose their organization in every mode they can; and they find a hundred ways to elude the orders of their superiors. The Emir of Hasbeiya now refuses to allow the names which were transferred to the Protestant roll by order of the Divan in Damascus, several

months ago, to remain there; and he is sending his horsemen to collect taxes assessed upon them by their former ecclesiastical rulers. He is also trying in every possible way to get hold of the sealed document by which he bound himself to admit their names to be transferred to the Protestant list.

DONATIONS,

RECEIVED IN AUGUST.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Portland, E. Shepley, 35; High-st. ch.	
188,50; 2d cong. ch. 163;	376 50
Franklin co. Aux. so. Rev. I. Rogers, Tr.	
Strong, Cong. ch. and so. m. c.	7 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter-st. cong. so. m. c.	20 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st par. ch. and so.	50 15
E. Orrington, Cong. ch.	6 35—56 50
	400 00
Blue Hill, L. T. 3, 12; Orland, cong. ch. and	
so. 11;	14 14
	474 12

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, m. c.	11 85
Hanover, Dart. coll. relig. so.	138 38
Haverhill, A friend, dec'd,	103 00
West Lebanon, Cong. ch.	75 00—327 63
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
A friend,	1 00
Amherst, Senor. asso.	20 00
Milford, Cong. ch.	20 00
Nashua, Pearl-st. ch. John Blunt, wh.	
and prev. dona. cons. Mrs. SARAH	
BLUNT an H. M.	50 00—100 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Hopkinton, 1st cong. ch. and so. 47, 37; m.	
c. 30, 53;	77 92
Rockingham co. Conf. of chs. F. Grant, Tr.	
Northwood, 1st cong. ch. and so. 19, 50;	
Susan C. 50c.;	20 00
Strafford Conf. of chs. E. J. Lane, Tr.	
Sanbornton Bridge, Cong. ch.	35 00
	560 55

VERMONT.

Chittenden co. Aux. so. M. A. Seymour, Tr.	
Burlington, Cong. ch. and so. 35;	
m. c. 6, 62; s. s. 16;	37 62
Colchester, 1st cong. ch.	3 66
Milton, Cong. s. s.	2 00
Williston, Cong. ch.	4 75
Winooski, Cong. s. s. for ed. bea. chil. 2 00—70 03	
Orange co. Aux. So. L. Bacon, Tr.	
Thetford, Juv. miss. so.	5 00
Orleans co. Aux. So. H. Hastings, Tr.	
Greensboro', Cong. ch. and so. 25, 30; m. c.	
5, 40;	31 00
Washington co. Aux. So. G. W. Scott, Tr.	
Montpelier, Cong. ch. and so. gent.	
30, 75; la. 51, 40; m. c. 40, 85;	123 00
Windoor co. Aux. So. J. Steele and E. F. Nev-	
ins, Trs.	
Norwich, S. cong. ch. m. c.	39 00
Weston, Cong. ch. and so.	10 00
Woodstock, do. m. c.	11 06—53 06
	281 09

Legacies.—Hartford, Jedediah Strong, by	
John Strong, Ex'r, for Ind. miss.	141 00
	422 09

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
Pittsfield, Young la. Institute,	10 00

Boston, S. A. Danforth, Agent. (Of wh. fr. a lady, 30.)	
Essex co. North, Aux. So. J. Caldwell, Tr.	
Ipswich, S. par. m. c. 185; fem. miss. so. 26;	911 00
Newburyport, 1st pres. ch. gent. and la. 205; m. c. 170; wh. cons. Mrs. HARRIET SAWSON, Mrs. MARY NEWSON, and Miss MARY C. GARDNER, H. M.; Dr. Dim- mick's so. m. c. 36, 35; Mr. Fisk's so. m. c. 18;	432 25—643 25
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Danvers, 2d cong. ch. and so.	339 31
Manchester, Fem. miss. so.	10 00—340 31
Hampden co. Aux. So. C. O. Chapin, Tr. Agent,	15 00
Monsen, Rev. Dr. Ely,	19 00—35 00
Hampshire co. Aux. So. J. D. Whitney, Tr. Amherst, Faculty and students of Amherst coll. wh. and prev. dona. cons. Prof. EMMERSON S. SNELL and Prof. GEO. B. JEWETT, H. M.	155 00
Hadley, Russell so. m. c.	30 00—185 00
Harmony Cong. of chs. W. C. Capron, Tr.	
Mendon, Rev. A. H. Reed and fam. 10; Miss B. G. 3;	13 00
Upton, Miss E. P.	3 00—16 00
Middlesex South Cong. of chs. Holliston, Mr. Tucker's ch. and so. m. c.	34 79
Natick, Cong. so. m. c.	15 00—49 79
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
Brookline, Harvard cong. so. m. c.	109 00
Dorchester, Juv. agricul. so. for Mr. Stoddard's sch. Fernis,	19 00
Franklin, Cong. ch.	27 00
Roxbury, Eliot ch. and so. m. c.	21 59
W. Roxbury, Spring-st. so. m. c.	8 27—178 48
Pilgrim Aux. So. J. Robbins, Tr. N. Carver, Cong. so.	5 00
Taunton and vic. Aux. So. Attleboro', 1st ch. m. c.	7 00
	1,538 00

A friend, 100; do. 10; Andover, So. of inq.
in Phillips acad. to cons. JOSEPH H. GIL-
MORE of Concord, N. H. an H. M. 100; two
chil. 32c.; E. 15; Chapel cong. 25; W.
par. juv. miss. so 37; Brighton, cong. ch.
and so. 129, 64; two boys, for Dr. King, 30c.;
Cambridge, SIMON GREENLEAF, wh. cons.
him an H. M. 100; Chelsea, Broadway ch.
m. c. 37, 78; Winnisimmet ch. m. c. 19, 50;
E. Cambridge, evan. cong. ch. m. c. 4, 43;
Malden, Trin. ch. and so. m. c. 7, 83; Read-
ing, Miss A. D. for school at Good Water,
Choc. na. 2;

578 80
2,116 80

Legacies.—Pittsfield, Mrs. Olds, by Rev. Dr.
Told, 44; Sheffield, E. F. Barnard, by G.
A. Root, Ex'r, 200; Stoneham, Rev. John
H. Stevens, by D. & W. F. Stevens, Exrs.
20;

964 00
2,380 80

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.	
Huntington, cong. so. gent. 30, 94; la. 39, 69;	69 06
New Fairfield, Cong. ch.	18 00
Stratford, Cong. ch. wh. cons. Mrs. HARRIET WEED an H. M.	187 00—274 06
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Greenwich, 3d cong. ch. a. a. miss. asso. for Mrs. Bridgman's school, Chiln	60 00
Ridgefield, Cong. s. a. miss. so. for a boy at Gaboon m.	15 00—75 00
Hartford co. Aux. So. A. W. Butler, Tr.	
Bloomfield, 61, 44; m. c. 16, 01;	77 45
Bristol, 1st ch. m. c.	30 00
East Windsor, Rev. S. B. and Mrs. B.	5 00
Manchester, 1st ch. 19, 32; 3d do. m. c. 7;	96 32
South Windsor, A friend, 10; Long Hill, dia. m. c. 10, 50;	20 50

Windsor, 1st so. m. c.	34 75—209 02
New Haven City Aux. So., A. H. Maltby, Ag.	
New Haven, Colleg. and com. inst. for Talcott H. Russell, Ceylon, 11, 09; union m. c. 33, 40; 3d ch. m. c. 6, 50; officers and students of Yale coll. a bal 10;	60 90
New Haven co. East, Aux. So. A. H. Maltby, Ag.	
Bradford, m. c.	4 40
Windham co. Aux. So. J. B. Gay, Tr.	
Brooklyn, M. A. B.	16 00
	635 07
A friend,	5 00
	630 07

Legacies.—Middletown, William Plimbe,
by W. Southmayd, Jr. adm'r. (prev. rec'd,
1,147, 55,)

197 29
757 29

RHODE ISLAND.

Bristol, Mrs. G.	2 00
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NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.	
Amity, R. D. ch.	17 00
Ellenville, do. s. a. juv. miss so for Samuel B. Ayres and Sarah H. Ayres, Ceylon,	40 00
Flatlands, R. D. ch. m. c.	10 60
Flushing, R. D. ch. m. c. 4, 38; s. a. m. box, 5, 56;	7 94
Greenbush, R. D. ch.	43 00
Livingston, do. s. a. miss. asso. for ed. in Amoy	5 00
New Lots, R. D. ch. m. c.	10 50
New York, Collegiate ch. m. c. 37, 79; Ger. evan. miss. ch. H. W. N. 25;	69 79
Port Richmond, R. D. ch.	70 00
Frattville, do.	10 37
Stapleton, do.	40 00
Warwick, do.	43 25
Warwick, do. fem. miss. so. 8, 25—370 78	
Chataque co. Aux. So. S. H. Hungerford, Tr.	
Carroll, Cong. ch.	15 20
Geneva and vic. C. A. Cook, Agent.	
Berkshire, Cong. ch.	3 00
Candor, Pres. ch.	13 00
Centre Line, Cong. ch.	10 00
Champlain, P. Moore,	50 00
Cortlandville, Pres. ch. 65; young people's miss. so. 37, 65;	109 65
Geneva, Pres. ch. R. S. 5; W. H. S.	
1; fem. miss. so. 2, 70;	8 70
Genoa, 1st pres. ch. m. c.	30 00
Hammondsport, Pres. ch.	40 25
Newark Valley, Rev. M. Ford, wh. and prev. dona. cons. JOSEPH C. Ford an H. M. 33; cong. ch. 54; s. s. for sch. on Mt. Lebanon, 20; 107 00	
Owego, Pres. ch.	146 42
Windsor, do. 24, 57; c. f. 84c.;	25 41
Youngstown, J. B.	1 50—543 23
Greene co. Aux. So. J. Doane, Tr.	
Catskill, Pres. ch. m. c.	84 90
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.	
(Of wh. fr. a friend, wh. cons. ELIZABETH GELSTON an H. M. 100; E. D. Morgan, to cons. EDWIN D. MORGAN, Jr. an H. M. 100; Brooklyn, S. pres. ch. D. W. Ingersoll, to cons. Mrs. HARRIET INGERSOLL an H. M. 100; m. c. 84, 28;)	602 94
Oneida co. Aux. So. J. Dana, Tr.	
New York Mills, Fem. miss. so. (of wh. to cons. Mrs. M. D. KIRK an H. M. 100.) 116, 39; pres. ch. and so. 42, 36; ded. disc. 80c.;	159 25
St. Lawrence co. Aux. So. H. D. Smith, Tr.	
Brasher Falls, F. & S. R. Taylor,	25 00
Syracuse and vic. J. Hall, Agent.	
Fayetteville, Pres. ch. wh. cons. Rev. LAWRENCE KIRK an H. M.	50 00
Pompey, 1st cong. ch.	50 00—106 00
	1,901 61

Adams, 1st pres. ch. (of wh. fr. R. Stow, for Edward W. Stow, Ceylon, 20.) 60.25;
Albany, 4th pres. ch. 100; Auburn, Miss Powell's sch. for Miss Fisk's sch. Orono-
mish, 4; Aurora, 1st pres. ch. m. c. 45;
L. Hinesd, 25; Barre, cong. ch. m. c. 8;
Centre s. s. for Dr. Scudder, 5; Collamer,
Mrs. C. H. L. 5; Florida, pres. cong. fem.
benev. so. 28; a s. 8; Franklin, a friend,
50c.; Haverstraw, Central pres. ch. s. s.
22; Hudson, pres. ch. 156; Jasper, Mrs.
C. L. 2; Maine, cong. ch. m. c. 5; New
York, J. L. a sailor, 5; Poughkeepsie, 1st
pres. ch. 50; Salisbury, a friend, 5; Salis-
bury Mills, J. C. 8; Troy, Mrs. E. Dana,
for sup. of a box youth, 25;

555 75

Legacies—Canandaigua, Walter Hubbell,
by W. S. Hubbell, Esq'r, (prev. rec'd, 120.)

40 00

9,497 36

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch.
C. S. Little, New York, Tr.

Milistatons, R. D. ch. 120 00
Paramus, do. 17 50
Reddington, do. 44 75—182 25

Bloomfield, Pres. ch. wh. cons. ZOPHAN B.
DODD an H. M. 289.36; Fairton, 1st pres.
ch. 2170; L. M. 5; Newark, Mrs. W. Wal-
lace, 100; a bro. and sis. 1; Park pres. ch.
wh. cons. Rev. Ewes Ocasawa an H. M.
50; Orange, 2d pres. ch. (of wh. fr. M. O.
Halsted, wh. cons. Mrs. H. E. Halsted an
an H. M. 100.) 253; 1st pres. ch. 55.90;
Rahway, T. M. 10;

709 95

982 21

PENNSYLVANIA.

Easton, R. D. ch. 15.09; Harrisburg, 1st
pres. ch. cash, 5; Northern Liberties, Cen-
tral pres. ch. 10; Miss M. C. 1; Philadel-
phia, A. G. C. 2.50; 1st pres. ch. J. Gulli-
ver, 25; Pittsburg, 1st pres. ch. W. Jones,
25; A. A. Hardy, 25; Pottsville, 1st pres.
ch. and a s. 50; West Nantmeal, pres. ch.
7.12; York, 1st pres. ch. S. Small, 35; Mrs.
McD. 20;

210 61

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 169.19;
Portland, 90;

159 19

MARYLAND.

Baltimore, 5th pres. ch. s. s. m. c. 19; Elkton,
and Poadader, Del. chs. 30;

42 00

SOUTH CAROLINA.

Edisto Island, Pres. ch. m. c.

15 00

GEORGIA.

Bryan co. Mrs. Clay, 10; Spring Place, ch.
5.75; a friend, 4.25;

20 00

OHIO.

By G. L. Weed, Tr.

Amesville, 33.63; chil. 1.04; Barlow, 7.67;
Coville, 7.96; Cushneton, 21; children, 3;
Dayton, 3d st. pres. ch. 40; Dresden, 29.25;
Fulton, pres. ch. s. s. for Mr. Porter, 64-
baum, 5; Marietta, cong. ch. 4.35; fem. soc.
17.21; McConnellyville, 2.41; New Cali-
fornia, 8.15; Watertown, 8.25; Village ch.
12.50;

206 02

Hudson, Wes. Res. coll. 3; Huntington, S.
Clark, which and prev. dona. cons. Mrs.
Eleva Chann an H. M. 50; Logan co.
Rev. G. G. F. and wife, 5; J. R. F. 3; S.
W. P. 3; Rootstown, cong. ch. 3; G. Chase,
10; Streetsboro, s. s. 51c.; Windham,
54.59; Rev. H. R. 10; S. S. 10; E. E. 10;
J. A. 10;

178 10

384 12

INDIANA.

Anderson, Chil. of Rev. Mr. S. I; Valparaiso,
Mrs. Fildes, 10;

11 00

ILLINOIS.

Edwards co. Union fem. miss. so. 22; Gale-
na, 1st pres. ch. m. c. 70; Griggsville, cong.
ch. 65.87; Jerseyville, pres. ch. wh. and
prev. dona. cons. Rev. L. Gnosvander an
H. M. 40; Payson, cong. ch. 6;

263 67

MICHIGAN.

Armada, 15; Constantine, R. D. ch. s. s.
asso. 4; Jonesville, pres. ch. s. s. for ed.
of a box child at Nadura, 1; a friend, 5.12;

25 12

WISCONSIN.

Geneseo, Cong. ch. m. c. 5; Watertown, do.
5;

10 00

IOWA.

Charleston, A friend, 5; Davenport, (of wh.
fr. m. c. 9.35; a s. s. class for Zulu miss.
2.25,) 12; Keosauqua, cong. ch. m. c. 20;

37 00

MISSOURI.

St. Louis, 1st ch. fem. pray. cir. for Jans T.
J. Ballard, Ceylon,

26 00

TENNESSEE.

Farmington, Rev. T. J. Hall,

4 00

LOUISIANA.

New Orleans, C. C. Lathrop,

25 00

IN FOREIGN LANDS, &c.

Cattarugus, m. c. 15 02
Dakota m. Oak Grove ch. 25 65
Doaksville, Choc. na. m. c. 32.80; do. col'd,
for African m. 4.40;
Fort Towson, m. c. 14 60
Hongkong, Fynde, Muir & Co. 69 09
Madras, Rev. J. W. Dulles, 50 00
Pine Ridge, Choc. na. Fem. benev. so. 41; a
friend, 10;
St. Andrews, C. E. Pres. church m. c. 33; a
friend, 3;
Wailuku, Sandw. Isls. Miss Maria Ogden,

300 00

598 47

Donations received in August, 2,240 41

Legacies, 572 22

2,812 63

**CHILDREN'S FUND FOR EDUCATING
HEATHEN CHILDREN.**

Amount received in August, 3348 43

DONATIONS IN CLOTHING, &c.

Ashfield, Ms. A box, fr. ladies for Mr. Wilder,
Zulu m. 25 00
Boston, Ms. 100 Greenleaf's Primary Arithme-
tic, fr. R. S. Davis & Co.
Conway, Ms. A box, fr. young la. sew. so. for
Dakota m.
Lyndon, Vt. A box, fr. ladies' sew. cir. for Mr.
Ubbel, Salonica.
Montpelier, Vt. A bundle, 6 00
Newbury, Vt. A box, fr. sew. so. for Rev. L.
Groot, Zulu m. 11 60

*The following articles are respectfully solicited from
Manufacturers and others.*

Printing paper, writing paper, stationery, slates,
shoes, hats, blankets, sheets, pillow-cases, towels,
shirts, socks, stockings, fulled-cloth, flannel, domestic
cotton, etc.